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Scandalizantium.
OR
A T R E A T I S E O F
Scandalizing,

WHEREIN
THE NECESSITY,
NATURE, SORTS AND
evills of scandalizing, are
handled, with resolution
of many questions thereto
pertaining.

Preached at Lembster,
in Hereford.

JOHN DODD,
B. D.

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To the
RIGHT HONOURABLE
I O H N
LORD VISCOUNT
SCUDAMORE.

Right Honourable,



*T*is necessary
that Christians should bee
warned of sin
against God,
lest they incurre his wrath.
And withall it is necessary
that the sins of which
men are warned should be
plainely,

The Epistle

plainely, and distinctly declared. Without the one mens consciences will sinne without feare: without the other they will feare where no feare is: the defect of the former will make consciences secure: the want of the latter perpetually unquiet, or settled in errore. And errores in conscience produce many great evills not onely ad intra in mens owne soules, but also ad extra in humane affaires. The endeavouring then to direct mens consciences in pratique cases cannot but be a needfull and charitable worke.

And surely as it is usefull in other arguments, so ver-
ry needfull in this of scan-
dals,

Dedicatory.

dals. Few there bee that
heed the terrible commina-
tion of our Saviour against
scandalizers, and therefore
are affected as if by
transmigration they had
Cains spirit, when he said
nunquid ego frarris mei
custos? Whence it is that
offences are multiplied
dayly, many soules perissh,
alienations of minde,
schismes, jarres and warres
too arise. Wce wish, wce
pray, I woulde wce might
say we hope for a true uni-
on and consolidation of
mens minds. Certainly it
is not so to be hoped without
removeall of scandals. On
the other side the griesvous
threatning of our Lord
Christ doth so affright ma-

The Epistle

my consciences, that they are almost irresolute in every thing they doe before men, as fearing least there be anguis in herba, some scandall in it. In my small reading and experience I find few doubts of conscience, concerning mens patient actions, in the resolving of which the difficulty hath not most of all rested on this point of scandals.

Which considerations moved me to apply some part of my studies to cleare this argument, and to remove this evill. And having in this forme fashoned a treatise, I cannot say polished, it is now produced into the light for publique good by discovery of truth.

Dedicatory.

truth. Such as it is I humbly present to your Lordship, as to a person made honourable not only by your high dignities, but also by your noble vertues, manifested abroade in your em- ployments of State, and in this your native countrey (wherein as in your proper Orbe you shined many yeares tanquam stella prima magnitudinis) by your eminent prudence and integrity in government, and by your rare, pious, and large munificence in resto- ring tithes, and bestowing lands and building on the Church, and indeared to thy selfe by reason of that noble favour by which your Honour hath beene

The Epistle &c.

pleased to cheare me in
this very great, and very
poore Cure, in and under
which I now labour. Which
I beseech your Honour to
accept of as from him that
rejoyceth in the prosperity
of your Honour and your
noble House, and studies to
acquite himselfe.

Your Honours in most
humble observance

JOHN TOMBES.

TO

TO
THE READER.

Christian Reader.

HOR preventing of mistakes I intreat thee to take notice. 1. That whereas I finde the word [*Scandall*] in common speech & some writings used as if it did signify a slander or evill report, I conceive that such use of the word [*Scandall*] in that sense is different from the proper notation and use thereof: and therefore is omitted by me in this treatise. For though a slander may be a scandall, yet *ratio nominis*, or the notion and conceit of them is different; the one signifying a false report of another in respect of the

To the Reader.

speaker whether the party slandered know of it or not, be offended or not: the other generally signifies all such acts whereby mens minds are harmed in reference to the person harmed, as I have declared chap. 1. and 2. of this treatise. That whereas I use the tearme [regard] sundry times, especially chap. 4. in such a sense as it carries Roms. 14. 6. where our last translatours by it render [兢兢] used there by the Apostle, and I say such a scandall is not to be regarded or not regardable, my meaning is not as if it were not simply to be regarded, but in every respect to bee neglected, so as that we should not at all be bound to be grieved for anothers harme caused by his owne wilfullnesse or ill disposition, nor to pray or use other Christian meanes

To the Reader.

to redresle it, but onely this, that we are not so to regard it as to conceive our selves bound in conscience to omit our action, or to charge our selves with sinne if we doe that thing upon which scandall followes in the cases there mentioned. 3. That there are in the print sundry faults escaped in the few Hebrew and Greeke and Latin words, in the running title, in the numbers of sections in the margin, in the interpunctions, and letters, which because I conceive the learned will easily amend, and they are not likely either to hinder or pervert the understanding of the rest, I have thought best not to burden the table of *Errata* with them, but have collected these few that follow as the most materiall.

THE

Errata.

P Age 8. line 21. for *baster* read
beaster. p. 19. l. 6. for *Sandalls*
r. *Scandalis*, p. 76. l. 5. for *and* r. *are*.
p. 77. l. 3. *dele then*. p. 80. l. 11. for
due ir t. *due to ir*. p. 104. l. 18. for *oc-*
casion t. *occasion of*. p. 118. l. 8. for *is*
that t. in tbar. p. 189. l. 15. for *wif t*.
wife. p. 392. l. 12. for *they t. there*. p.
410. l. 18. for *changerb t. chargeib*. p.
433. l. 18. for *intrence t. entred*.



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from their sin.





I

V &

SCANDALI- ZANTIUM.

Luke. 17. 1. 2.

1 Then said he to the Disciples, it is impossible but that offences will come, but woe unto him through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea than that he should offend

A fendi

fend one of these little ones.

C A P. I.

of the meaning of the Text, and the necessity of Scandalls.

S 1.
Eccl. 12. 11
The spe-
ker and oc-
cation of
the words.

THe wordes of the wise (saith Solomon) are as goades, and as nailes fastned by the masters of assemblies: which are given from one Shepheard: Such words are these: the words of the wise, even of him who is Wisdom it selfe, given from one Shepheard, even him who is ~~apprendun~~, the chiefe & only Shepheard, and Bishop of soules

soules to the masters of assemblies, the holy Apostles, to be, as goades to provoke unto love, and as nailes to fasten men in unity. All the words of this preacher were acceptable words, and although all are not written, yet all that are written are upright, even words of truth. This present speech was conceiued so usefull, that two of the Evangelists have preserved the first part: S. Luke here, and Saint Mathew Ch. 18. 7. and three the latter part: S. Luke here, S. Mathew with some inversion of the order used by S. Luke, and Saint Marke,

ch.9. 42. The occasion
of this speech is distinct.
ly related by S. Matthew,
to wit, the disciples di-
sceptation about preemi-
nence; to decide which
controversie our Saviour
sets before them a little
child, as an embleme of
humility, and upon this
text reads a lecture to
them, of which these
words are part, S. Marke
ch.9.39. inserts another
accident, to wit, S. Johns
forbidding some that
were not in Christs reti-
tue, to cast out Divels in
his name, togither with
our Saviours reply. Saint
Luke ch.9.v.46.&c. re-
lates the fame accidents,
but not this part, of his dif-

course in this place. In which it is in vaine to seeke for connexion. That which Maldonate hath observed is right, that the occasion is plainly set downe, and the order right in S. Matthew; here in S. Luke the words are put *loco alieno* in another place.

These two verfes in S. Luke doe containe three Categoricalal propositions: in S. Matthew there is a fourth put before two other, which is, *woeto the world because of offences:* which because my text omitteth I shall let it passe. Of the three propositions in S. Luke, the first is Modall,

§
The parti-
tion of the
text.

and declareth the necessity of Scandalls: It is impossible but that offences will come: the second foretells the wofull condition of Scandalizers: woe unto them through whom they come: the third v. 3. aggravates that woe to them that Scandalize one sort of persons called little ones, by an uneven comparison of their woe with a lesse, but a very grievous one: it were better &c.

§ 3.
The expli-
cation of
the word
Scandal in
the proper
acceptation.

To begin with the first proposition: 'Ανδύλος ή τὸ μηδένα is as much as 'Ἄνδυλος εἰσι ταῦτα, in Saint Matthew, ανδύλοι εἰσι, is as much as εἰσι ἀνδύλοι often used by Aristotle as equi-

equivalent to ~~adūrāmōst~~
and it doth here void an
unavoidable necessity.
And *τάση*, is as much as
τίς γίνεται, to be or hap-
pen. That which most
requires explication is the word ~~εἰδώλα~~ trans-
lated offences: which
word is originally a
greek word, but by use
taken into our English
language, as it is into the
Latine & other tongues:
it is very frequent in the
new Testament: Greek
Grammarians tell us
that originally ~~εἰδώλον~~
signified some part of a
trap made to kill or catch
wild beasts: *Hesychius* in
his *Lexicon*, ~~εἰδώλον~~ is
εἰδώλος, Scandal, a

Lexic. in
voce Σαρ-
πάνης.

part of mouse-traps. The Greek Scholiast on Ari-
stophanes his *Acharnē*: and Suidas after him tell us
that σαρπάνες, were
certain crooked peeces
of wood, unto which
wild beasts coming (be-
cause the bait was there-
unto fastned, say some)
did cast downe on them-
selves, or cast themselves
upon some frame of
wood, by which they
were hurt, killed, mai-
med, or made halte and
so caught: and therefore
they derive these words
σαρπάνες, from halt-
ing which hapned to the
beasts that dashed on
them. Such accidents the
Prophet *Isaiah* intimates

to

to follow on the putting
of ~~jezrahah~~ *Isay.* 8. v.
15. where foretelling
that Christ should be
צָדֵךְ סכַשׁוֹל translated
by S. Peter 1. Pet. 2. 7.
~~מִתְּזֵדֶרֶת~~ he tells us
that many shall stumble
and fall, and be broken and
be snared, and be taken:
But what ever the origi-
nall of the word be, cer-
tain it is, that in the new
Testament it is *Synony-*
~~מִסְתָּרְעָמָן~~, that at
which a man dasheth his
foot, as *Roms.* 14. 13.
S. Paul puts these two
words as of the same
sense, *Rom.* 11. 9. ~~מִתְּזֵדֶרֶת~~
is used as equivalent to
~~מִסְתָּרְעָמָן~~ & ~~בָּזָבָבָה~~, which signi-
fy a snare or toyle, by
A 5 which

which in hunting wild beasts are taken. By which words the Hebrew words סכין from סל to fall (to which ~~and~~ most aptly answers) and שׁבָד and השׁבָד used *Psal. 69.22.* *Isai. 8.14.15.* which signify a gin, or snare, are rendered by the Apostle. Out of that which hath bin laid, we may easily perceive that a Scandall in the notation of the word signifies such a block, piece of wood, stone or the like, at which a beast or man dashing or hitting themselves fall or otherwise catch harm, as by bruising maining, halting or the like.

Scandall

Scandal then properly is applied to that whereby the body is hurt the laying of which is forbidden *Levit. 19. 14.* and therefore a woe belongs to him that lays it. But here doubtless our Saviour means not such a stumbling-block as hurts the body, but (as it is commonly translated to signify) such a one as whereby the mind or soule is harmed. Now the harming of the mind is by causing griefe, and so *Rom. 14. 15. 20. 21.* is grieved, is as much as scandalized, or stirring up anger, displeasure, enmity, as whē our Saviour saith *Mark.*

9
Scandal is
the script-
ture use.

17. 27. *I*mp^{re} command^{me}
that we may not scanda-
lize them, that is, we may
not provoke them to an-
ger or enmity against us.
But chiefly the mind or
soule is harmed by com-
mitting sin, as the *action*
of him that sate at meat in
the Idols temple became
a Scandall in emboldning
others to communicate with
Idolaters in Idol-service
1. Cor. 8. 9. 10. and *Bala-*
am is laid to teach Balac
to lay a stumbling block
before the children of Isra-
el to eat things sacrificed
to Idols, and to commit
fornication, Revel. 2. 14.
which hurt of the soule
is by laying it open to
Gods wrath, and by de-
filing

fining and wounding the conscience: And here is to be noted, that whereas in common use to offend is as much as to displease, in the Scripture use he is said to be offended who is induced to sin, though he be pleased thereby: so that to offend, is not onely to displease, but also to harme the soule even by pleasing. Now this *lesio animi*, hurting of the minde is sometimes by a meere object without, at which the person offended dasheth himselfe, and hurteth his soule, the thing which is the scandal acting nothing to move the person to harme himselfe

P. 69. 23.
Rom. 11.9

himselfe, which there-
fore may not unsittly bee
called an objective scan-
dall. Thus images, silver
and gold are termed, E-
zek. 7.19. *The stumbling
block of mens iniustie.*
So was the Babylonish
garment to Achan, Bath-
sheba's nakednesse to Da-
vid, the Altar of Damas-
cus to Ahaz, &c. Such
are to many others a
glassie of wine, a wanton
picture, a book of Ma-
gick, and the like. Now
in this sort of scandall it
is the person hurt that
scandalizeth himselfe, as
being active therein: and
therefore most truly the
scandall is in himselfe. In
which respect S. John I.

Epist.

Epist. Ch. 2. v. 10. tells us
that hee that louesth his
brother abideth in the
light, ^{as Ca}ndall is a man in
him, that is, hee doth not
make his neighbours
prosperity his brothers
preferment, &c. to be a
stumbling block to him
to make him covetous,
envious, &c. For the ~~an-~~
~~sisthefis~~, v. 11. and the co-
herence of the text shew
it to be meant not of scā-
dall, whereby through
defect of love a man cau-
seth another to stumble,
but of scandall whereby
a man may cause himself
to fall for want of light
in himselfe. And to the
same purpose it is laid in
that

that parallel place, Psal. 119. 165. Great peace have they which love thy law, וְאֵין לְסֹר סִכְשׁוֹל and there is no stumbling blocke to them, that is , by reason of their adhering to Gods law, outward objects become not scandall to them.

S.
Of the sorts
of effective
scandall.

2 Sometimes the hurting of the soule is by the action of another, which I therefore call effective scandall , as Je-roboams setting up the golden Calves was a scandall to Israel: Davids sin a scandall in causing the enemies of the Lord to blaspheme. Now such actions may bee scandall three

three waies, 1. *In potentia*, in possibility onely, when the action is in it's nature scandalous , or in the intention of the agent, but not so in the event, because of the stedfastnesse and uprightnes of the person tempted. So was the action of *Iosephs* Mistris to *Ioseph*. *Peters* persuasion to our Lord *Christ*, *Mat. 16. 23.* and this is termed *Scandalum datum, sed non acceptum*, given but not taken. 2. *In actu, actually.* In the event , but not frō the nature of the action, or intent of the agent, but by accident by reason of the erroneous judgement , or evill disposition

position of the person scandalized, as Christ's preaching of eating his Flesh, and drinking his Blood was a scandal, *John 6. 60. 61.* and the preaching of Christ crucified is to carnall men, *1. Cor. 1. 23.* and is termed *Scandalum acceptū sed non datum*, a scandal taken though not given. 3. *In actu & per se*, actually in the event, and of it selfe, that is from the nature of the action, as in *David's sinne*, *1. Sam. 12. 14.* Or intent of the agent, as in *Balaam's fact*, *Rev. 2. 14.* In *Jeroboam's fact*, *1. Kings 12. 29. 30.* and this is termed, *Scandalum datum & acceptū*:

a scandall both taken and given.

Now although I conceive our Saviour intended specially this last sort of Sandalls in this place , they being the scandals by which a woe comes to the world, and a woe belongs to the authors of thē , yet I know no absurdity in it to extend this proposition to the handling of it to all those sorts of scandals, by which the foules or minds of men are hurt. According to which the sense is this. It is impossible or it cannot bee otherwise , but that mens minds or soules will bee hurt with displicency , grieve

§. 6.
The necessity of scandals.

griefe, anger, enemities, sinns occasioned by outward objects & actions of men, which either by accident, or of themselves become scandalls to them. So that our Saviours assertion is in briefe this: *That while men live on earth there will certainly be offences and scandalls to the harm of mens soules.* When our Saviour tels us, Mat. 13.41. *That in the Consummation or end of the world, the sonne of man shall send his Angells, and they shall gather out of his kingdome ~~wattra mā~~ ~~oxārda-~~ all scandalls, hee doth plainly intimate that till then*

then there will bee scandals even in his Church; that the Church in it's present condition on earth is but as a field in which wheat and tares grow together, scandals and good example: that it is a mixt company of good and bad; wise, and foolish; weake, & strong; and therefore scandals will arise.

This necessarie of scandals is. 1. In respect of the second causes. 2. In respect of the first & supreme cause of al things. The second causes are, 1. The persons scandalizing. 2. Scandalized. 3. Satan, who hath ever

§. 7.
In respect
of scandali-
zers.

a finger in all mischievous things. I. A necessity of Scandalls is from Scandalizers; first in generall from vitiousenesse of lite which every where abounding make scandals to abound. All sin against God is venomous: it being the very poyson of the old Serpent. And all open sins are like the *Basilisk* infecting those that come within the sight of them, unlesse well fenced with Antidotes. It is so conatural to men, that they are ready, not onely to take, but even to suck in the infection. *Faciles imitandis turpibus ac pravis omnes sumus.* In open

fins

sins scarce any man sins alone : specially if their persons bee eminent either in authoritie , dignitie, or any other reputed excellencie : One *Iero-boam* is sufficient to make a whole kingdome to sin : the prophanenesse of one *Hophni* is enough to cause a whole Church to abhorre the offerings of the Lord. And if persons be not scandalized with infection of open sinnes; yet doubtlesse they will be with griece of minde; so that one way or another all open sins sinnes will beget scandalls, and therefore such sins being so many and so certaine, it cannot bee bnt that there

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therē should bee an innumerous brood of scandalls. 2. But besides vitiouſneſſe of life in generall; there are ſome ſpeciall evills by which scandalls are multiplied. As 1. by malice. There are that doe *datampera* of ſet purpoſe lay ſnares for their brethren. It is the delight of ſome to be Satans agents to harm the ſoules of their brethren, *they ſleep not except they have done miſchiefe, and their ſleepe is taken away unleſſe they cauſe ſome to fall.* Prov. 4.16. Balak hires Balaam, Balaam devileth and teacheth Balak to lay a Hūbling block before the children

children of Israel, Rev. 2.
14. *Jonadab the sonne of Shimeah directs Ammon how to commit Incest with his sister, 2. Sam. 13*
 5. And these promoters of scandalls are likely none of the dullest , but the most active and subtil: Satan hath wit enoughe to choose the ablest instruments for his purpose. They use craft, eloquence, diligence usq^{ue} ad extrellum virium , to the utmost of their power to further evill. So devoted they are to the diuels service that he can have them ready to serue his turne at small wages, magna merces quieta mo-
 vere. It's wages enough

for the to doe hurt. Their own disposition makes them active of their own accord. And this cause must needs be a fruitfull mother of scandals. Secondly, proud contempt of their brethren causeth many scandals : while men slight the harme of their brethren , that they may have their own wills: As those, *Rom.14.3.* that despised the that did not eat as themselves & those whose knowledge puffed up , as the Apostle speakes, *Cor.8.1.* Thirdly, Imprudence in many causeth scandals: for so it may be that men may by their speech and actions scandalize through ignorance

ignorance, as S. Peter did
Mat. 16. 23.

2. Nor are scandals more avoidable, if wee consider the qualities of persons scandalized. For as some are prone to lay stumbling blocks, so others are as apt to stumble at them. First, Generally unmortified, or prevalent corruptions dispose men to fall by scandals. Silly women laden with sinne, led away with divers lusts, are easily deceived by those that have a forme of godlinesse but deny the power of it.

2. *Tim. 3. 6.* And those that receive not the love of the truth, that they might be saved, but have

S 8.
Of persons
Scandalized.

pleasure in unrighteousnesse, are not onely by Gods just judgement, but also by their owne propensitie ensnared by signes, lying wonders, deceaveablenesse of unrighteousnesse and strong delusions to believe lies. 2. *Theſal.* 2. 9. 10. 11. 12. Corrupt qualities make men like straw or tinder, the least sparke of evill example or counſell will set them on fire. Yea bare objects if ſeen or heard of will overthrow them. A voluptuous man ſhall not need to be invited to ſports, merriments &c. Sponte ſua properat, he runnes of his own accord, he will ſmell them out

out himselfe as a *vuln-*
doth a Carease. Even as
sores of the body will
draw corrupt humors to
them, so will vicious
hearts make scandals to
themselves.

Secondly. In speciall
some particular sinnes
make some accidents to
become a stumbling
block to them. Enmity
against our Lord Christ
his person, impatienceto
be rebuked , false opini-
ons from example of o-
thers, common conceit,
weaknesse from igno-
rance, dulnesse to con-
ceive , mistakes of his
speeches,caufed the *Pha-*
rises and others to stum-
ble at Christ and his
B 3 words

words. *Mat. 13. 57. Mat. 25. 13. Ioh. 6. 61. Ioh. 7. 18. 48.* spirituall pride made the lewes *Rom. 9. 32.* to stumble at Christ: ignorance of their brethrens liberty made those weake ones mentioned *Rom. 14.* to stumble at their brethrens lawfull practise, & fearfulness of heart caused *Peter* and the Disciples to be offended upon Christs apprehension. *Mat. 26. 31.* Even as a mist afore the eyes, mistake of the unevenesse of the way, hasty going, a sudden weakness, and many more such accidents may cause the body to stumble, that otherwise

wife hath not any settled debilitating sickness; so in the minde many scandals may arise from alienations of minde, mil-re- portes, mistakes &c. both of them that are habitually depraved by a corrupt lust, and also of them that are otherwise right hearted.

3 Nor may we forget the agency or working of Satan, in assinging the causes of Scandals. For he is the *primus motor*, the *first mover*, the incendiary in all these mischievous things. It is his imployment to walke about seeking whom he may overthrow and devoure. He hath a trap for a *Iudas*

6.9.
of Satans.

das, a snare for a *Simon Magnus*, a gin for *Ananias* and *Sapphira*. And he wants not a stumbling block for a *David*, a *Peter*, or any of the best of Gods Saints. And these he laies thick, with much art and cunning, baiting each with his peculiar baite, that were it not for the wonderfull care of the Almighty!, by his preventing and sustaining grace, no man could escape overthrow by them: so that if we consider the second causes we see reason enough of the multitude of Scandalls.

Let us raise our thoughts higher, from earth to heaven, from the

second to the first, from the subordinate to the supreme Cause, and from thence we shall see a reason of the necessity of Scandalls. The prediction of them by God proves the necessity of them, for Gods prescience cannot be deceived. But these following texts of Scripture doe import more then a necessity by prescience, to wit, a necessity by appointment or ordinance of Gods will: And *voluntas Dei est rerum necessitas*, it's an axiom in the Schooles, Gods will is the necessity of things: Christ is a stone of stumbling and a rock of offence,

even to them which stumble at the word being disobedient, wherunto also they are appinced, saith S. Peter. 1. Ep. ch. 2. 8. Behold I say in Sion a stumbling stone and rock of offence. Rom. 9. 33. God hath given them the spirit of slumber, &c. Rom. 11. 8. 9. And for this cause God shall send them strong delusions, that they should believe a lie. 2. Thes. 2. 11. So that whatever be the way, it is from God that scandalls fall out: and therefore there is a necessity of them.

*§ 11.
For what
ends orde-
red by him.*

But we may here ask with the Apostle, Rom. 11. 11. Have they stumbled that they should fall?

Are

Are scandals ordered by God only for the ruine of man? Doubtless no. There are other ends aimed at by God in the event of scandals, both in respect of him selfe, & of men. In respect of himselfe he orders the happening of scandals to become subservient to the fulfilling of his owne counsell. *Pharabt* stumbling was made an occasion to shew Gods power, *Exod. 9.16.* and the disobedience of *Hophni* and *Phinebas* for the inflicting of Gods just vengeance, *I. Sam. 2.25,* & the unbelieve of the *Jewes*, *shewing mercy to the Gentiles, Rom. 11.31.32.*

In

In all of them there is a depth of wisdom, riches of knowledge in God, who by unsearchable judgments and undiscernable paths, brings his owne counsells to passe, v.33. Though wee know not how, nor why God doth permit such pernicious evils as scandals in themselves be, yet the Almigh-
ty whose thoughts are above our thoughts, whose ways are higher then our ways doth know. This wee are to hold as certaine. God lets nothing, no not scandals to fall out without excellent, though unsearchable wisdom, for righteous and good, though undiscernable

cernable ends ? And yet God doth not so conceale this matter , but that wee so far know his minde , that hee intends scandals , as for the intrapping of false hearted disobedient persons , so for the probation of them that are sincere : The wonders and signes of false Prophets , and Dreamers of dreames were permitted sometimes to come to passe , to try whether wee love the Lord our God with all our heart , & with all our soule . Deut . 13 . 3 . And oportet esse hereses , there must be also hereses that they which are approved may be made manifest ; 1 . Cor . 11 . 19 . And in

in the busynesse of the Embassadours of the Princes of Babylon, who sent unto Hezekiah so inquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart, 2. Chron. 32. 31. So that one while God discovers a secret Hypocrite; another while manifests the hidden corruption or weakness that is even in a godly person. Here he lets a stumbling block be the destruction of an obdurate sinner, there it becomes to bee the witness of the faith, obedience, patience and constancy of an upright believer. S. Augustines saying

saying is received in
schooles, *Nisi esset hoc bo-*
nus ut effent & mala,
nullo modo esse sinerentur
ab omnipotente bono : un-
lesse this were good that
there should be evills, they
would by no means be suf-
fered to be by the omnipo-
tent good. Nor is the lay-
ing of scandals lesse evill
in man, because God per-
mits them to be for righ-
teous & good ends. For
however they bee orde-
red by good intendmēts
in God, yet they proceed
from evill principles in
men: and therefore are
no whit the lesse vitions
in men, because by acci-
dent to their intentions
good is willed by God.

As

As when it is said of Josephs brethren, Gen. 50. 20. they thought evill against him, though God meant it unto good, their sin was not the lesse because Gods goodness was the greater.

§. 12.

The application.

1. To suffice religion notwithstanding the scandals of the professors of it.

For application of this truth. 1. From hence we may frame some answer to those that accuse religion by reason of the Scandals that are given by them that profess it. If Scandals fall out among Protestants, presently the Papists inferre, that we are not the true Church, the Separatist that we are but an Antichristian Synagogue, the *Libertine*, and

Car-

Carnall worldling, that those that professle more piety, then them selves affect, are but a sort of hypocrites. As if where there fall out any dissensions between the Teachers, any evill practises in the Schollers, there could be no true doctrine, nor good men, nor holy society. But these inferrences are indeed nothing else but the unjust accusations of malitious minds. For if malice did not blind them, they might by the same *medium* conclude against themselves, there being no sort of men among whom levill practises doe not happen. Even

ven among the disciples of Christ there was a theefe, in the first Church of Christians there were a paire of sacrilegious hypocrites, in the best Churches there were dissentions, vacancies, and Corruptions. The worst that can be hence inferred is that no Church on earth is pure without a mixture of drossel, that wheat and tares grow together ~~as~~ till the harvest. They that imagine a Church on earth without Scandalls in life, without corruption in discipline doe but fancy an *Utopia*, an *Idea* of a Church in their braines, which neither is nor

nor ever will be *in rerum naturâ*. We have where-with abundantly to justify our Religion and Church notwithstanding the accidents of Scandals, in that they are condemned in our doctrine, punished in our governement, disclaimed by most, practised by few. But that they are necessary, by reason of mens corruptions, and Satans working even where there is true religion, true Church, true Godlinessse, it's enough to answer them, that from the event of Scandals would argue, that our Religion is not true, or our Church false, or

our

§. 13.]

To magnify the providence of God,

our piety hypocrisy.
2 A better use of this point is to take occasion to acknowledge & magnify the wise and gracious providence of God in ordering of Scandals. That there should be multitudes and multiplicities of Scandals in the world, that every where Satan should, I say not lay, but sow, and that thick too, snares and gins to catch the Saints by the heels, that over and besides the world, both good and bad should cast stumbling-blocks in our way, either wittingly or by imprudence, & with all naturall corruption be so apt to be busy with them

them,
escap-
ven,
any
some-
woun-
rable
denc-
a th-
then
mou-
ces o-
ged
yet b-
thro-
listin-
wal-
not
ligh-
rou-
seas-
per-
arr-

them, and yet the Saints escape hell , get to heaven, sometimes without any dangerous falls , sometimes without any wounds, this is the admirable and gracious providence of God alone. It's a thousand times more then to passe by the mouth of a hundred pieces of ordinance discharged against a man, and yet be unhurte, to break through the host of Philistins with safety , to walk on high pinacles & not to fall downe headlong, to saile in the most rough and dangerous seas, to shoore the most perilous gulfs , and yet arrive in safety at the ha-
ven

ven. The *Psalmist* Psal.
107. extolles the im-
mense goodnessse of God
in his preservation of
men from many dan-
gers: but none of them
all is equall to this of the
delivery of his people
from Scandalls, & there-
fore none deserves grea-
ter thanks: on the other
side, that the *Almighty*
so orders it, that the ob-
durate sinner is insnared
by Scandalls to his per-
dition, yet no injustice,
no fault in God , this is
the wonder of Gods
providence, to be enter-
tained by us with the A-
postles exclamation. *O
altitudo! O the depth of
theriches both of the wis-
dom*

wisdom and knowledge of
God. Rom. II. 33.

3. But then though it
be the ever vigilant pro-
vidence of God, that pre-
serves the saints from ru-
ine by Scandals, and his
just judgement that leaves
the wicked to his own
perdition to be caught by
them; yet this excludes
not, but requires care in
the Godly to take heed
of them, and condemns
the impiety of the wick-
ed in yeelding them-
selves to stumble at them.
For it is the viciousness
of the one, that makes
scandals to be actually
such to him, & the holy
wisdom of the other,
whereby God keeps him
from

6 14.
3 To teach
men to walk
circum-
spectly.

from being overthrown by them : wherefore it behoves them to learne to walke circumspectly, not as fooles but as wise. Ephe.5.15. And to this end, 1. to get as much spirituall prudence as they can to discerne them, to be acquainted with their own hearts by frequent examination, by through-knowledge of their naturall corruption, to be well seen in the wiles and methods, and artifices of *Satan*, whereby he seekes to deceive and devoure, to know the dispositions of wicked men, and weakness of good men whom *Satan* may work by. 2. To be ever

ever sober, and watchfull, not laid asleep by any lust of our hearts, any pride & selfe-confidence, or the like, as *David, Hezekiah, Peter, &c.* were, when they were scandalized. 3. That we study constantly in Gods law, and cleave to it with upright hearts, which is a sure antidote against this poison of scandalls; *For great peace have they which love thy law, and nothing shall offend them.* *Psal. 119. 165.* 4. That as we have one eye still to our way that we stumble not, so the other still on God in fervent praier to him, who alone can, and will keep us when we

C seek

S. 15.
4. Toware
for Christ's
comming.

seek him.

4. Lastly, sith notwithstanding all the vigilancy and wariness of a Christian, scandals will be till the sonne of man shall send forth his Angels, and they shall gather out of his Kingdome all things that offend, and them which doe iniquity. Mat. 13. 41. The righteous must learne with patience and longing desire, to expect the comming of the son of man. Even as the husband-man waiteth for the pretious fruit of the earth, so must they be patient unto the comming of the Lord. James 5. 7. Till then there will be cause for them to be exercised, then

in humbling themselves, and mourning for the dishonour of God by scandalls; as *Lot vexed his righteous soule with hearing and seeing the deeds of the Sodomites, & to possesse their soules in hope and assurance that Christ will come, and bind up Satan, & remove all scandalls, and perfect his Church, that they may follow the Lambe whither soever he goeth.*

C A P. 2.*Of the woe belonging to
Scandalizers in
generall.*

§. 1.
The expli-
cation of
the words
of the sec-
ond propo-
sition of the
Text.

HAving handled the first proposition concerning the necessity of Scandalls, the second followes concerning the woefull condition of Scandalizers, which is delivered elliptically by S. Luke, *καὶ οἱ ἄρχεται*, by Saint Matthew fully, *Ἄλλος καὶ τῷ αὐτῷ τῷ ἀνίστηται οἱ ἄρχεται σκάνδαλοι ἔρχεται*. *Woe be to that man by whom the scandal com-eth, or is; for ἔρχεται, is*

as much as *propter*, which proposition the particle *malu nevertheless*, shews to be added in manner of a *prolepsis*: For whereas it might be urged, if there be a necessity of offences, then they are no faults, nor punishable; our Saviour seems to deny this consequence by telling us, that though they be necessary, yet they be voluntary in the scandalizers, who are therefore culpable, and punishable, *Woe unto him through whom they come.*

Saint Hierome in his Commentary on *Math.* 18. conceives that in this speech our Saviour specially pointed at *Iudas*.

§ 2.
That a woe belongs to Scandalizers.

T is true that Christ doth pronounce a woe to *Iudas* *Mat.* 26. 24. But that these words in my Text should either aime at *Iudas* his particular fact, or be restrained to his scandalous action, agrees not with the words, which speak of woe or evill redundant to the world by offences: not one offence, and of scandalizing indefinitely any of those little ones that believe in him. Wherefore the meaning is, *Woe*, that is misery or evill shall befall him by whom the offence cometh, who ever he be. And the conclusion that it affords is this, *That misery belongs to*

to him that is the cause of scandals, or as in S. Mathew in that parallel place Mat. 18. 7. Woe shall be to that man by whom the offence commeth.

To declare which truth we are distinctly to expresse. 1. What scandalizers this woe belongs to. 2. What the woe is which is pronounced against them. 3. Why it is that they incur this woe.

In answer to the first, we are to consider, that that by which scandal comes is not a bare object, but a person, (*woe be to that man*, as it is in S. Mathew) and that as an agent in causing scandal.

S. 3.

S. 4.
Who are
scandaliz-
ers, and to
what Scan-
dalizing
woe belongs

2. That sometimes a man may be a scandalizer in overthrowing himself. As is manifest by that speech of our Saviour, *Mat. 18. 8.* *If thy hand or thy foot scandalize, or offend thee, cut them off.* That is as Interpreters conceive, if thy lust, or will cause thee to sin, deny them. For mens own carnall reason, the lusts of their own hearts doe oftentimes cause them to fall, or to goe away. An instance is the example of the *Psalmist*, *Ps. 73. 2.* *Whose feet were almost gone, his foot-steps had wellnigh slipt.* For he was envious at the foolish, whē he saw the prosperity of the

the wicked': His own understanding had in a sort tripped up his heels, or scandalized him. And this sort of scandalizing may not unfitly be called internal or immanent; and is so far from being excluded here, that our Saviour by subjoyning to the words, Mat. 18:7. *Woe to that man by whom the offence commeth,* presently in the 8. ver. If thy hand scandalize thee, cut it off, (which is meant of this inward scandal) seemes to have plainly intended it: And therefore S. Chrysostome in his Homily on *Math. 18:7* calls the scandals here *κοινωνία της ὁπλῆς ἡτοῖς λαθ-*

binderances of the right way, whether from within or without. And indeed a Woe doth undoubtedly belong to all such, as by their own vaine imagination, their own evill affections doe overthrow themselves; when as S. James speaks, a man is drawn away of his own lust and entised: for as it followes, then when lust hath conceived it bringeth forth sinne, and sinne when it is finished bringeth forth death. Accordingly occasion might be taken hence to consider the waies of selfe-scandalizing, which are in a manner infinite, and to shew the woe con-

frequent to them, and to give directions to prevent this danger. But this is besides my purpose in handling this text, and an immense task: it must be to shew the deceites of every sinne, its manner of working &c. and therefore letting this thing passe only with this admonition, that it behooves every Christian to be jealous of his own heart, and to watch it narrowly, lest it prove a *ludus* to him, and how deare so ever his lust, or imagination be to him, yet it must be cut off, that it scandalize him not, remembraing the Counsell of our Saviour, *that it is better*

Of the woe belonging to

better without them to enter into heaven, then with them to be cast into hell fire. 3. That sometimes and that most commonly, scandalizing is a transcendent action, and he is said to cause offence, that harmes another by his action, and this may be called *externall or transcendent scandall*. And this is undoubtedly here meant, for he speaks here of scandalizing *one of these little ones that believe in him*, and of such scandal as whereby a woe comes to the world, that is to the societies & rankes of men. And this sort of Scandalizing is it which I intend to treat of

of. 4. That of this sort of scandalizing diverse definitions are given. There is this definition or description in *Tertullian* his book *de velandis virginibus*, where he defines scandal, *Exemplum rei non bona edificans ad delictum*, an example of a thing not good building to sin: which description though it doe not unfitly expresse what is the scandal which is by evill example, yet doth it not sufficiently comprise all sorts of scandalizing another, v.g. not the scandalizing by abuse of our liberty in things indifferent, nor that which is by persecution. That definition

finition which the
schoole-men as Aqu. 2^{a.}
22. q. 43. art. 1. doe cō-
mōly follow taken from
S. Hierome comment. in
Math. 15. is more fit to
comprize all sorts of
scandal to another. *Scen-
dalum est dictum vel fa-
ctum minus rectum, pra-
bens alteri occasionem ru-
ine;* that is, *Scandal* is a
saying or deed, leſſe or not
right, occasioning ruine to
another. This definition
is good enough, saving
that the terme of ruine
being a metaphor (and
accordiug to *Aristotles*
rule in his *Topicks* περ
τοπικῶν λεξίματος ἀπόδημον.
All metaphors are ob-
ſcure) is unfit for a defi-
nition

nition till explained: wherefore it is needfull we should shew more plainly what is meant by *ruine* in this definition. By *ruine*, or falling, is doubtlesse meant here not corporall *ruine* or falling of the body, but spirituall *ruine* or the falling of the minde. Now this spirituall *ruine* is primarily understood of falling into sinne, whether it be greater, as Apostacy from the faith, heresy, infidelity, Idolatry or the like; or lesser as by causing a flower progress in Religion, unchearfulness therin, impediment to any other duty a Christian or an

un-

Qu.

Ans.

unbeliever should doe.
If any be asked whether
any griete or displicency
of mind, or anger, which
are the effects of Scan-
dall, as is before shewed
may be called *ruine* of a-
nother, according to this
definition: whereto I an-
swer: The griefe disipli-
cency or anger that arise-
th from another mans
saying or deed, is some-
times just and necessary,
when the words or deeds
be manifestly evill; such
was the griete of the *Co-*
rinthians for the scandal
of the incestuous person;
our Saviours indignation
at the hardnessse of the
Ibarisees hearts: such
was the griete or vexati-
on

on of righteous Lot, in bearing and seeing the ungodly deeds of the Sodomites, Davids griefe because men kept not Gods Law. And this griefe is a necessary duty in them that mourne, but a finne and scandall in them that cause it. A *ruine* therefore it cannot be said to be in the primary sense, as *ruine* imports falling into sin, but *ruine* it may be said to be in a *secondary* sense, as *ruine* imports any affliction of the soule; and with this explication the terme [*ruine*] may fitly enough expresse the effect of this scandal. Sometimes the sorrow, displicencie, and anger
that

that ariseth in the person offended, from the sayings and deeds of another are unjust, both in him that is offended, and in him that offends; this is when a man is grieved at the use of another mas lawfull liberty in things indifferent by reason of his owne weaknesse of faith, thinking that to be unlawfull which is not, as those that were offended at their brethrens neglect of daies, and difference of meats, Rom. 14 which thing is unjust in him that is thus offended, and it is also unjust in him that offends, when without Charity to his brother he heeds not, as he

he ought, the avoiding of grieving his brother contrary minded. And this griefe may be called, ruine of the person offended, not only in the secondary sense, but also in the primary sense, occasioning not only griefe, but also uncharitable judging, dis-union, or diminution of affections, & sometimes further sins. Sometimes the griefe is unjust in the person offended, but not in the person offending. As many were offended at our Saviours, and the Apostles preaching, which yet were their necessary duties; such persons were not only angered, but some

Sometimes forsook them and their fellowship, by reason of such preaching, and so the preaching was a scandall to them, and a *ruine*, both in the primary and secondary sense, but through their own default, and therefore unjustly on their part. With this explication I conceive the definition given to be sufficient, and right enough.

5. That sinnes of thought are not scandals, unless they break out into acts, whether of wordes or deedes. If smothered or stayed within they are sinnes, but not scandals.
6. That then an offence is said to come by a man, either

either when his intention is to harme his brother by his fact, as Balaam did *Revel. 2. 14.* or the nature and quality of the fact is apt to harme others, as in S. Peters advice, *Mash. 16. 23.* In either of these two Cases it is *scandalum datum*, or *active scandal*, and the man that is the agent in such facts or words, is one by whom the offence commeth. But if a man doe his duty and men are scandalized, if the offence were neither intended by the agent of the fact, nor come from the nature of the action, but from the ill disposition of him that is offended, it is to be con-

conceived to be only ex
accidente, accidentally, to
him whose action did
offend; and therefore it
is in relation to him only
scandalum passivum, a
passive scandal, non da-
tum sed acceptum, not gi-
ven by him, but taken by
the offended party, who
is thereby the scandaliz-
er of himselfe, or he by
whom the offence cometh.
Our Saviours discourse
concerning the eating of
his flesh, offended the Ca-
pernaites John 6. 60. 61.
But this was not by rea-
son of Christs sermon,
which was of a necessa-
ry truth: but from their
own perverse ignorance.
In like manner the Pha-
risees

riſees were offend'd at
Christs doctrine con-
cerning the cause of de-
filement. *Matt. 15. 12.*
but of this scandal not
our Saviours doctrine,
but their owne malice
was the proper cause.
The fact of the *Reube-
nites* offended the other
tribes *Ioth. 23. 10. 11. 12.*
but this was through
their own mistake. Now
the woe here denounced
belongs not to those
through whole actions
scandal comes by *acci-
dents*: but those that give,
or cause scandal, either
in their intention, or ac-
cording to the nature, qua-
lity, or manner of their a-
ction. So that, that to
which

Of the woe belonging to

which this woe belongs, is not an object, but an agent, not only as scandalizing himself, but another, not by an action of the imagination, but of word or deed, bringing ruine to another, either in a primary or secondary sense, not by accident, but eyther by direct intention, or by reason of the nature, quality, or manner of the action.

In answer to the second quare. The particle *was* or woe is used in our Saviours sayings to signify some grievous judgement or calamity, both temporall, as Mat. 23.29. the woe denounced to the Pharisees is expressed

pressed v. 33. to bee the
damnation of hell. And
that this woe is here de-
nounced to scandalizers
appeares by the agrava-
tion in the 2. verse, where
to have a millstone hanged
about his necke , and to be
cast into the sea , is made
lesse than the woe here
denounced to the scanda-
lizer , and Mat. 18.7.
when our Saviour had
said , *Woe to the man by*
whom the offence commeth,
he addes immediatly v.8.
that the hand offending
should be cast off, that the
scandalizer by retaining
his two hands, *be not cast*
into hell fire. Hell fire or
the damnation of hell is
the chiefe and greatest

D woe

woe due to the scandalizer. But besides it there's a woe also of temporall death awarded sometimes to scandalizers. For this reason was Balaam the sonne of Peor slaine with the sword Num. 31. 8. that God might be avenged of him for his practise in teaching Balaak to lay a stumbling block before the children of Israel. Elies sons sinned greatly in their scandalous facts ; for men abhorred the offering of the Lord, 1. Sam. 2. 17. The issue was ; they were both slaine by the Philistines in one day. Likewise other temporall woes on their soules , bodies, names,

names, estates, posterity, &c. are inflicted by God on scandalizers. Thus was *David* filled with trouble of soule for his sin in the matter of *Bathsheba*, by which he caused the enemies of the Lord to blaspheme, so that hee was faine to beg hard for restitution of joy & comfort, *Psal. 51.8.12.* And the incestuous *Corinthian* was so plunged over head and ears in sorrow that hee was almost drown'd with it. *2. Cor. 2.7.* hee was cast out of the Church, delivered over to *Satan*. *David* for the fore-named sin was haunted with griefes in his children almost to

his dying day, and it stil lies as a blot upon his name. The Priests that make others stumble at the Law, and threatned with contemptibleness, *Malac. 2.8.9.* No active scandall scapes scot-free, there's none veniall, every one hath it's measure of woe; yet not all alike. For some of these scandals are more heinous then others, and therefore incurre a greater woe. As for instance, some scandals consist in facts in their kind evill, and these are worse then other scandals which arise onely from the abuse of our liberty, in things lawfull. The scandal of *Eli's sons*

sonnes in respect of the foule nature of their facts was worse then than the scandal of the strong in faith by the eating of meats with offence, mentioned. Rom. 14.2. Some scandals are worse than other, *ratione cause*, in respect of the cause from whence they arise. As scandals from malice, and subdolous intents are worse than those that arise from ignorance and imprudence ; Balaams scandal by devising and counselling Balak how to intrap the *Israelites* was worse than Peters advising Christ to desist from his purpose of going to *Hierusalem* to suf-

fer. 3. Some scandals are worse then others in regard of the eminency of the person offending, because they bring a greater stain to the profession, and become a greater danger to men, apt to stumble : Thus David's sinne in the matter of *Vabal the Hittite* was greater then the sinne of the adulteresse mentioned Is. 8. The scandalous fact of a Clergy-man worse then of the people, of a Magistrate than a subject, of a noble person than one of the Commons. *Vbi sublimior praerogativa ibi major culpa.* Saith Salvian, where the dignity is higher, the fault is the greater.

4. In respect of the issue and event of the scandal, some scandals are worse than others, as when the event with a little heed might have bin foreseen, when the issue is not only the alienation or grieving of another, but also Apostasy of some, hardening of others, occasioning others to blaspheme the name of God, to inveigh against the truth, Gospel, Religion, &c. Thus the incestuous *Corinthians* fact was worse than the fact of those that eat with offence to their brethren things offered to the *Idols*. 5. In respect of the number and quality of persons scandaliz'd,

the scandals of some are worse then of others. For it is worse to scandalize many than few, weake Christians than stronger &c. So that these and such like Considerations vary much the degree of the sinne of scandalizing, and consequently of the woe due it. Yet so that none, but hath it's woe allotted to it.

In answer to the third question. The reasons of this woe awarded to scandalizers are taken 1. from the nature of the sinne. For all scandalizing though but by abuse of our liberty in things indifferent is against charity, as the Apostle teacheth.

§ 6
*Woe by a woe
belongs to
them.*

eth Rom. 14. 15. For true charity should move us to serve, and helpe, and sustaine one another, Gal.

5. 13. not to harme deject and grieve one another.

Now the law of charity is a fundamentall law, *the law of Christ*, Gal. 6. 2. and therefore in this respect scandalizing is a sinne against our brother, and against Christ, 1. Cor.

8. 12. Wherefore according to the rules of equity he that regards not to shew love to others, deserves to be deprived of favour and love himself; there being no rule more equall than that of our Saviour, Mat. 7. 2. *With what measure yee mete it shall*

shall be measured to you againe. But when the scandalizing is not by ignorance, but wittingly and willingly, then it is much more against charity, and therefore justly deserves a greater woe. As when men scandalize of set purpose either as the *Pharisees* that under pretence of long prayers and fasting devoure widdowes houses, by their shew of devotion gayned Prolelytes, and made them instead more the children of hell than themselves. Mat. 23. 14. 15. or as our Saviour sayes of false Prophets that put on sheepes cloathing, but inwardly are ravening wolves. Mat. 7.

15. or Foxes in the deserts. Ezeck. xii. 4. They shall receive the greater damnation, in that not only virtually, but formally, not only *privatively*, but also *positively* they sinne against charity. Adde hereunto that if the scandalous fact be such an act as is in it's nature an enormous sinne, which though it were done never so secretly, yet it would highly provoke God, then it is to speake with the Apostle ~~and~~ ^{and} ~~and~~ ^{and} excessively sinfull, in that it is both a grievous transgression, and a grievous scandal, and consequently compound iniquity. In which respect

Room, y.
13.

respect the sin of *Hophni* and *Phinehas* in their violent profanations, & their outrageous abusing of women even before the Tabernacle of the congregation, was very great before the Lord, for men abhorred the offering of the Lord. 1. *Sams.* 2. 17. And David's deed in defiling *Bathsheba*, and murdering her husband was exceeding grievous, in that he gave occasion to the enemies of the Lord to blaspheme. 2. *Sam.* 12. 14.

2. From the effects of it. The immediate and principall effect of scandals is the harme of our brothers soule, by wounding their conscience, as the

Apostle

Apostle speaks 1. Cor. 8. 12. and quantum ad scandalizantem, as much as pertaines to the scandalizer the destruction of him, *for whose Christ dyed*, as the same Apostle speaks 1. Cor. 8. 11. Rom. 14. 15. I say not that every soule that is scandalized doth eventually perish, nor doe I meddle with the dispute concerning Christs intention in dying for them that perish: But this I say that he that scandalizeth a soule, for wch, for ought he knowes Christ dyed, and for which hee is to conceive Christ died, and thereby moves him to turne into the way of perdition,

perdition, doeth for so much as concerns his action, cause his brother to perish for whom Christ died, although hee neither in the event perish not, nor Christ in his intention offered up himselfe as a sacrifice to his father to appease his wrath for him. For it is merely *ex accidenti* by accident to the scandalizers action, that either his brother perished not, or Christ died not for him. Even as he that maliciously intending to wound *Iason*, *Pheram* did by accident cure him of an Apostem, his fortune was admirable, but his malice nothing lesse in his wound by

by that accident. Surely every man ought to bee tender of his brothers soule that it perish not by his action. And if notwithstanding his scandalous fact yet hee perish not, this commendeth Gods goodness, but lessens not his naughtiness. Every man ought to bee tender of the soule of his brother, as if he were certain Christ died for him, when in appearance to him Christ died for him, and hee that is not so, is injurious to Christ, whether Christ intended to dye for the person scandalized or no. Even as he that does a thing lawfull, which his owne conscience

ence judgeth unlawfull, sinnes damnable, as if the thing were in it selfe unlawfull *Rom. 14.23.* Now doeth not he that cares not to destroy anothers soule deserve to have his owne soule lost? should his soule bee regarded by God, that makes no account of his brothers? If a *Cain* or *Iudas* betray or destroy anothers life, who is aggrieved that they loose theirs? If a monstrous *Caligula* be so minded that he hee care not though all mens heads were off so that his might stay on, who can except against God for letting vengeance loose upon him? Adde hereunto that besides

besides the principall and immediate effect of scandals many other evills by breach of charity , contentions , schismes &c. follow upon them, which as they bring woe to the world , so doth the woe brought on others justly rebound on the head of him that casts it.

For application of this truth. 1. That which hath been said manifests unto us both the sinfulness and the danger of those that heed not their wayes to avoyde scandalizing of others , that watch not over their words or actions least they cause others to stumble. It is not to bee denied

§ 8.
Applicati-
on 1. to ma-
nifest the
danger f
scandali-
zers.

denied but that there are some who through over-fearfullnesse of giving scandall, doe omit things fit for them to doe, which ariseth through want of knowing in what cases scandall is to bee feared, in what not, out of imprudence in not discerning the difference of persons. This error is the more pardonable in that it likely comes not out of an evil disposition, but out of a tender conscience, joyned with a weak understanding. Nor likely doth it procure other hurt than the lessening of the esteem of the person scrupulous, & the exposing him to contempt.

tempt and derision, in some, to pity in others, excepting when such scrupulosity cauleth disobedience to the necessary commands of governors, or breeds superstition, or the like evils. Yet this is an evill in that it is an error, and somewhat intrencheth on Gods prerogative, in making that to bee sin, which he hath not made sin: and therefore is to bee shunned, not to be cherished. But such likely are but few. The most of people mind and prosecute their pleasure, profit, credit, preferment, content, &c. but little or nothing regard what scandall followes thereon,

thereon, many are of
that impetuous resolution
that they will have their
sports notwithstanding unlawfull in
themselves, though they
will certainly occasion
drunkennesse, quarrelling,
blood-shed, idlenes,
undoing of families, and
such like evils. So that in
a sort they resolve like
unto that *Pope*, who
said that hee would have
his dish of meat in spight
of God, so these are bent
to have their sports in
spight of their brethren,
yea and of God too, that
commands them not to
offend their brethren.
And as men are affected
to their pleasure, so they
are to their profits, prefer-
ments,

ments, credit, ends, yea
their vaine customes. So
violent is the streame of
the ir wills, that they will
have their course, al-
though they not only o-
verthrow many lives, and
states, but also drowne
many soules in perdition. Too too many are of
Cains mind, who when
he was demanded of
God, where his brother
was answered angerly
Gen. 4. 9. Am I my bro-
thers keeper? They care
not whether they sinke
or swimme, their consci-
ences be whole or woun-
ded, they stumble or goe
upright, they perish or be
saved, would it could be
truely said that there
were

were no ministers of the Gospell, no Magistrates, no Parents, no masters, that by their courses shew that they make light account of the stumbling of mens soules, so they may have their will; surely there should bee (if there were any sparke of true charity in men) a zeale to the good of their brethrens soules, and accordingly of some to have compassion, putting a difference, and others to save with feare, pulling them out of the fire: hating even the garment spotted by the flesh, that it may not infect others. *Iude 22. 23.* Knowing that he which converteth a sinner from the error

error of his way shall save
a soule from death, and
shall hide a multitude of
sins. James 5. 20. But
alas: so great is the viti-
ous selfe-love of men that
for their owne pleasures,
profit, preferment, vaine
glory, and such like ends,
they draw innumerable
soules into hell with
them, sometimes by per-
verting their faith, some-
times by corrupting their
devotions, sometimes by
vitiating their manners,
and yet as if they were all
Popes no man must say
unto them what doest
thou? To omit other in-
stances of lesse account.
To maintaine the great I-
dol of latter ages the Pa-
pall

all Monarchy. What grosse superstitions have been maintained, what practises have been devised, and used to the seducing of whole nations of people, holding them in blindnesse and superstition to their perdition, yea to the reproach of the religion of Christ even by Iewes, Turks, and Infidels; it were infinite to relate. How careless many others are to scandalize millions of soules that they may attaine to, or maintain secular greatness, I forbear to speak it being too manifest to the world. All which dispositions and practises, how damnable they be, oh

ob that men would consider; that they may prevent the woe here denounced by our Saviour, and take heed how they slight their brothers spirit, lest they draw downe eternall vengeance on themselves from the Father of spirits, and by valuing at so low a rate their brothers soule, make the market cheap for their owne.

Wherefore in the second place we are to be admonished, that as we are to look to our feet that we stumble not ourselves, so to take heed to our actions that they overthrow not others. The Almighty hath forbidd

S. 9.
2 To admonish them
of their fa-

E bidden

bidden in his law to curse
the deafē, and to put a
stumbling block before the
blind. Levit. 19. 14. it
being an unworthy, and
injurious thing to take ad-
vantage from weakness,
to hurt those whom hu-
manity, & reason should
cause us to helpe. But it
is a thousand times more
injurious and cruell, to lay a stumbling block be-
fore mens soules, in as
much as the danger of a
soules falling is incompa-
rably greater then the
ruine of the body. Surely
he that hath any estimati-
on of the preciousnes of
a soule, any love to it, any
compassion, any sense of
the evill of a soules perdi-
tion

tion, ought to be most tender of doing it any hurt, ready to doe it any good. Wherefore it concernes us to be watchfull over our words and actions appearing to men, that they become not Scandalls. We are to look heedily to our thoughts, that we be not found hypocrites before God, and to every action we doe that we may keep our peace with God. But for a farther reason we are to look to those that are in theview of the world, as it were on the stage. We are to be carefull of our privy thoughts, knowing that God sees us; and hates all uncleannessse, in
aduo E 2 the

Of she was belonging to

the inward parts. But of our open actions we are to be carefull for a double reason, because God sees them, and men too; so that we may not only grieve Gods spirit, but also hurt mens soules, if they be not right. For as there be likely some who as *Jeremiah* speaks of himselfe, *Jerem.* 20.20. will waite for our halting if in any thing we stumble, that they may reproach us: so there are others, whom we shall probably make to halt to their ruin, if we cast any stumbling block before them. Besides we may safely conceive, that they are careless of their own soules

soules, that are not carefull to prevent the scandal of other mens soules: and that *in foream incident, quam foderint*, they shall by divine justice fall into the pit themselves, who have digged it for others.

Wherefore that we may not scandalize others, let us learne, 1. To feare God as we are commanded *Levis. 19. 14.* *Thou shalt not put a stumbling block before the blind, but shalt feare thy God: I am the Lord.* For he that feares God will not put a stumbling block before his brother, sith he is sure thereby to incurre woe, and displeasure of God.

¶ 10.
Directions
to avoide
it.

Scandalizing consists not with Gods feare. 2. To love our brethren , with which Scandalizing consists not. For how can he be said to love his brother, who spreads a net for his feet : especially when he insnares his soule ? And this is sure, that he *which loves not his brother loves not God but walkes in darknesse.* 1. John. 2.10.11.

3. To get uprightnesse of heart , that thou maist walk uprightly, and this will prevent both stumbling in thy selfe, and scandalizing of others. For he that is not right-hearted , though he may in some things for a time doe

doe well, as *Iehu* did, yet sooner or later he will stumble or fall. Even as a horse while he is heated will goe well enough, but when he cooles will halt downe-right. Even so an hypocrite though for a time he may goe on fairely in his way, yet in the Conclusion likely, when he hath attained his ends, he falls foulely. As *Iehu* that seemed to be zealous for the Lord, untill he had gotten the kingdome of *Israel*, but in the end shewed his hypocrisy by serving *Jeroboams* golden Calves. Now such a one will surely become a stumbling block and that

a permanent one. Wherefore as it is necessary for our appearing before God with boldnesse, that we get upright hearts, so likewise for our living unblamably, and inoffensively to our neighbours.

4 Lastly to get wisdom and prudence to consider the dispositions of men, who are apt to be scandalized, and the due circumstances and consequences of our actions, that they may be none occasion offence. In all our dealings that are obvious to men we must shew our selves innocent as Doves, wise as Serpents, in malice chil-

children, in understanding
men.

C A P. 3.

Of Scandalizing in speciall
by sinfull Example.

HO W grievous
an evill active
scandalizing is
in the generall
hath bin declared. But be-
cause things that are more
confuse in the *Genus*, ap-
peare more distinct in the
species, my purpose is to
consider the severall brâ-
ches of active scandaliz-
ing, that we may the
better discerne the sinne
and danger of scandaliz-
ing. Active scandalizing

§ 1.
Scandaliz-
ing distri-
buted into
fourre waies

Off scandalizing in speciall

is two waies; one, when a man in his actions, intending only to have his own will or lust, regards not the ruine of another by his action, & this may be called *Exemplary scandalizing*, or *Scandall by example*, and of this kind of Scandall there are two sorts. The first is when the example is in a thing in its nature evill, and this may not unfitly be called *scandall by sinfull example*. The second is when the Scandall is in a thing lawfull otherwise, as being in its nature indifferent, but by want of Charity abused so, as that harme comes to another, and this may be called

called scandalizing, in the abuse of things indifferent. The other way of scandalizing is when an action is done for this particular intent, that other mens soules may be harmed, chiefly in drawing them to sinne. And this may be called *Scandalizing by devised practise*: which likewise is of two sorts: one when by enticing means, as by counsells, persuasions, placing objects before men, and the like, men are overthrown; and this may be called, *scandal by enticing practises*. The other when by territying wayes men are scandalized, and this may be called, *scandal by*

persecution. According to this distribution in this method I shall speake. 1. Of scandalizing by evill example. 2. Of scandalizing by abuse of our liberty in things indifferent. 3. Offscandalizing by enticing practises, 4. of scandalizing by persecution.

That sinfull example begets scandall needs not proofe; Experience of all times proves it too abundantly. And that position of *Solomon* is plaine, *Prov. 29. 6. In the transgression of an evill man there is a snare, or scandall.* For these two words are equivalent, as was declared before. *A snare whereby to insnare himselfe and to harme*

*S 2.
A woe be-
longs to them that
scandalize
by sinfull
example.*

harme others. Whereupon it is that *Solomon* adviseth *Prov. 22.25.* that we should make no friendship with an angry man nor goe with a furious man, lest we learne his wayes, and get a snare to our soule. So that the evill example of angry and furious men becomes a snare or scandall to mens soules, who goe with them. Wherefore we may safely apply the woe of my text to this scandalizing, and conclude. That misery belongs to those that scandalize others by sinfull example. The wages of sinne indefinitely is death *Rom. 6. 23.* even that death which is opposite to eternall life of

Of scandalizing in speciall

to wit eternall death of body & soule in hell fire. Which is much more due when it is not onely a sin but also a sinfull example, & a scandal by sinfull example, But besides this eternall woe, that temporal woe belongs to it also, the story of the misery of *Hophni* and *Phinebas*, of *David* & others for their scandals by sinfull example doth plentifully shew.

To explaine this point more fully we are to consider, 1. what actions of sinfull example doe scandalize. 2. How they doe scandalize. 3. why a woe belongs to such. To give answer to the first quære, I say. That in this sort of scandalizing

§ 3.
What actions of sinfull example doe scandalize.

zing, the action scandalizing is that which is of it selfe sinfull, that is such as is prohibited by God to be done. For this is the difference betweene this and the next sort of scandalizing, that this sort of scandalizing would bee sinfull in Gods sight, though no man were offended by it, and therefore when it becomes a scandall it is a double sin,
1. As it is such a kind of act as is forbidden by God.
2. As it occasions the ruine of another, as Davids murther had been a sin if never knowne, but scandalizing others, it became a double iniquity. The next sort of scādalizing is in an action

Of scandalizing in speciall

action not evill of it selfe,
but by reason of scandal,
so that were it no scandal
it would bee no sin, as the
sin of the strong in faith
mentioned *Rom. 14.* in eat-
ing indifferently any sort
of meat had bee no sin,
the thing being in it selfe
indifferent, had not the
weake in faith been there-
by offended. 2. It is requi-
site that the action scanda-
lizing bee knowne. For
privy actions doe not
scandalize. Actions doe
scandalize *tanquam objec-*
tum à quo, as an outward
motive, that provokes the
mind; now such provoca-
tion cannot be but by the
knowledge of it; I meane
knowledge of the act,
 though

though perhaps the person scandalized know not the sinfulness of it, but rather the ignorance of the sinfulness of it, may be the cause that it doth insnare him. Perhaps it may be asked whether the living may be scandalized by the actions of them that are dead? I answer, yes doubtlesse, though they were dead many ages before. *Solomon's* sin in hearkning to his wives, and furthering their Idolatry, became a scandal to the succeeding Kings of *Judah*; and *Ieroboam's* setting up the golden calves, was the scandal of the Kings of *Israel* that followed him in many

Q.

A.

many generations. As the remembrance of the vertues of anceftours, may provoke posterity to doe worthily, and thereby their memory be blessed as it is, *Prov. 10.7.* so the remembrance of the cruelty, tyranny, and such like vices of *Anceftours* doth oft times revive their fynnes in their chil-
dren, & cause their names to rot, and to stinke above ground, when their bodies are low enough in the ground. As the valour of *Miltiades* at *Marathen* stories report, pro-
voked *Themistocles* to doe great exploits, and the relation of *Achilles* his prowess inflamed the
mind

mind of Alexander the Great, so the memoriall of Sylla taught Cesar to oppresse his countrey. For which reason it concernes all that desire to doe good to thole that come after them, to leave a good name behind them, least the evill favour of their bad example infect the world in many generations. Possibly it may be yet farther asked, whether sinfull omissions of things wee should doe, may become scandalls? I answere, yes; Experience shewes that the remissenes of great Schollers in duties of Godlinenesse, is often the cause of Coldnesse & Lukewarmenesse in

Qu.

Anf.

in religion in others that leane much on their example: the negligence of governours in frequenting Gods service, causeth many times the subjects to think there's no necessity of Constancy and diligence therein. So that he that would not scandalize his brother, must not only be free from open sins of Commission, but also from sineses of omission.

S. 4.
How they
do scandal-
ize.]

For answer to the second quare I say, that scandalizing by evill example doth harme the minds of others unto their ruine many waies.

1. Because it provokes men to the imitation of that

that particular sinne in
which the scandall is,
whereby their soules are
harmed. Thus S.Peter by
not communicating with
the Gentiles, drew *Bar-*
nabas in like manner to
Iudaize with him. *Gal.2.*

13. The example of an
eminent person is never
single, if such a one doe
evill he carries with him
others, as the stream doth
that which floats upon it.
Iter efficax per exempla,
faith *Seneca*, the most pre-
valent way of drawing
men is by examples, by
which men are guided
more than by Lawes or
reasons. In evill things
examples are most forcible,
sith they agree with
our

our naturall lusts : men need not to be urged to them, *they learne them of themselves at the first sight, ut videns, perenunt.* 2. The sinfull example of men becomes a scandal to others, it that it hardens them in the sins they have committed. For the deceitfulness of sin, so infatuates mens hearts as that they are ready to imagine the sinne of another man to be a good excuse or plea for their owne. As it is said by the Prophet Ezech. 16. 51. *That Judah had by her abominations justified Samaria in all her sinnes.* Not as if the sinne of one man could be in truth a sufficient plea to ac-

acquit another that commits the same sinne. But it is so w^t ~~ever~~, in the opinion of men, who doe alledge nothing more commonly for defence of their facts, and consequently for hardning them in their evills, then this that others have their faults, all are sinners: good men have bin overtaken with the same sins, eminent men in profession of religion have done as themselves, and therefore they hope they have done no great hurt, there's no such cause of others reproving them, or that their own consciences should be much troubled. 3. There is another way of scandalizing which

Offscandalizing in speciall

which comes by evil practices, in that it makes men to stumble and fall one upon another, by jarres, variance fightings. What was it which set the *Benjamites*, and the other tribes in such a combustion, but the horrible sin committed on the *Levites Concubine*. *Judg. 21. 12.* The treacherous murder of the *Sechemites* by *Simeon & Levi* made *Jacob* to stink among the inhabitants of the land, and to combine against him. *Gen. 34. 30.* so true is that of *S. James* that *warres and fightings come from mens lusts that warre in their members, and set men one against another*

James

James 4. 1. 4. Besides sinfull examples create grief to the good, and thereby scandalize them. To this purpose speaks David Psal. 119. 158. I beheld the transgressors, and was grieved, because they kept not thy word. And S. Paul feared that when he came to the Coriothians God would humble him, and that he should beweile the uncleanesse wherein they had sinned. 2. Cor. 12. 21. Righteous Lot, dwelling among the Sodomites, in seeing and hearing vexed his righteous soule from day to day with their unlawfull deeds. 2. Pet. 2. 8. As by stumbling sometimes

F times

times there's fraction of a member, alwaies anguish, so by scandals sometimes there's perverting of men from the right way, alwaies dolor and paine even in the best and soundest. 5. Adde hereunto that sinfull examples doe most grievously scandalize, in that they cause men ill affected to blasphem God, to reproach his waies, religion, service. Through the sins of the Iewes *the name of God was blasphemed among the Gentiles.* Rom. 2. 24. David by his toulle crime in the matter of Bathsheba, had given occasion to the enemies of the Lord to blaspheme. 2. Sam. 12. 14. It

It is a frequent thing for evill men to set their tongues against heaven, against God, his word, true religion, *as if they were none of them good*, when any that seemed to follow the fall into grosse transgressions. Wherein however they foolishly impute that to God, which he condemnes and punishmenteth, and charge religion & godlinesse with that which is the fruit of mens corrupt lusts, contrary to Godlinesse: yet it serves Satan as an engine to stirre up mens enmity against God & his waies, and an occasion for evill men to vent their venomous hatred of Gods

zib.4.de
guber. Det.

word, his people and religion. *Salustian* at large relates how frequent in his daies, such speeches as these were in the mouths of *Pagans*, when they beheld the evill lives of Christians; Christians would surely doe holy things if Christ had taught them holinesse, look into the lives of Christians and you may know what is Christs doctrine. In like manner by reason of the lewdnesse of *Gnosticks*, *Nicolaistanes* and such like damnable teachers. Christian religion was much reproached by the heathen, and as S. Peter foretold 2. Pet. 2. 2. The way of truth blasphemed.

And

And so it is still the vitiouſneſſe of a Protestant in his life opes the mouth of a Papist, to diffame the reformed Religion, and the falling of any that ſeemed to be zealous of Gods word, cauſeth the impure mouthes of licentious persons, to ſpeak evil of the truth which is according to godlineſſe.

6. Lastly the ſinfull examples of men that have the name of Gods people doe scandalize, in making men to loath and to be averse from Gods ſervice, and the way of his feare. The ſinne of *Hophni* and *Phinehas* caused men to abhorre the offerings of the Lord. 1. Sam. 2. 17. 24.

The Cruelty and coveteousness of the Spaniards in the west Indies, caused the miserable Americans to abhorre Christian religion. As a holy life in the professors is a great attractive, & inducement to draw mens hearts to the love of it; so an ungodly and unrighteous conversation is a certaine impediment and dissuasive from it. Partly because as Seneca saith *plus oculis quam auribus credunt*, men are guided by their eyes more then their ears, partly because good religion and vertue of men that doe evill things is taken to be, either nonens or nullius pretii, either

shew nothing or of no worth, even as a pearl or gold covered with dirt is passed by as if it were not, or of no value.

For the third *quare*. The reason why such woe as hath been said belongs to this scandalizing by sinfull example is.

1 Because in every scandall by sinfull example there is a double iniquity, one in that it is against the precept of cleaving onely to that which is good. Rom. 12-9. an other in that it is against the precept of good example, in which we are enjoyned that

S. 3.
Why a woe
belongs to
scab.

Off scandalizing in special

our lights should so shine before men, that they may see our good workes and glorify our Father which is in heauen Mat. 5. vers. 16. 2. Because it produceth two great evills, one in that thereby the name of God is dishonoured, & so is against the love that is due to God, the other in that it becomes the ruine of his brother, and so is against the love that is due to him. Yet for as much as all sinfull example is not alike grievous, but some sinfull examples crosse the precept of love to God more, some lesse, some dishonour God more, some lesse, nor alike scan-

Scandal, some being more against the love we owe to men, some lesse, some harming them more, some lesse; therefore the same degree of misery is not awarded to all scandalizers by sinfull example. There are some that by a continued evill practise doe scandalize others, who are accustomed to doe evill, as if it were their occupation, others that scandalize by a foule sinne, but into which they were brought by infirmitie, as *Noah* when he was overtaken with drunkenesse. Whose woe is doubtlesse lesse then the formers. Some there be that scandalize by totall

Off scandalizing in speciall

and finall Apostasy; others by a grievous fall, but so as they recover by repentance, as S. Peter, and their woe is lesse. Some break out into sinfull example after warning given them to take heed of it: others because they wanted a *Monitour* to warne them, and their woe is lesse. Some there be, whose scandals by reason of their eminency of place, gifts, or profession are more notorious, and more heinous; others whose evill example reacheth not farre, and their woe is lesse. Some that overthrow many by their evill example, some but few, & their woe is lesse.

Some

Some that overthrow by their evill example their own children, their own naturall brethren, their own flocks of whom they ought to be most tender; others overthrow strangers only, and their woe is lesse. Thus by variety of circumstances the scandalls of some may bee worse then others, and their woe greater; howe-
ver there be a woe allotted to every one that scandalizeth by sinfull exam-
ple.

For application of this truth. 1. Hence men are to bee advertised, what reason there is, they should bewaile, & mourn for such scandalls as they have

S. 6.
*Applicati-
on 1. to
move them
to mourne
that scan-
dalize by
sinfull ex-
ample.*

have caused by sinfull example. The greatnessse of the sinne, and the greatnessse of the danger, should both cause this humiliatiōn. If S. Paul saw cause to mourne, & to be humbled for the uncleannessse, fornication, and lasciviousnesse of the Corinthians; how much more cause had the Corinthians to mourne for themselves! Every one that tenders Gods honour, & his own peace, is to shew his hatred of sinne by mourning for the abominations he sees acted by others: such are marked and observed by God, *Ezek. 9.4.* Greater cause there is that the Actors them-

themselves should mourn
who have harmed others,
and destroyed themselves
*suo gladio, by their own
sword.* Tis true there are
no small number of men,
that make a sport of sinne,
that rejoice to doe evill,
and that *they cause some to
fall.* It were fitter for
them to learne S. James
his lesson Ch.5.1. to weep
and bowle for their mis-
eries that shall come upon
them: For as all finnes are
mischievous, so doubt-
lesse scandals by evill ex-
ample, will be very mis-
chievous to the layers of
them. You then that by
your evill example, have
made others dissolute,
debaucht, quarrelsome,
braw-

brawlers, fighters, mur-
derers, lascivious, prodi-
gall gamesters, drunkards,
lyers, common
prophaners of Gods ho-
ly name and time, deli-
vers of Gods word, holy
services, & servants, idle,
undutifull to superiors,
foward, factious, cōten-
tious, deceitfull, injuri-
ous, superstitious &c. oh
goe & bewaile these sins
as a double evill disho-
nouring God, & destroy-
ing men, overthrowing
them, and bringing woe
on your selves, and there-
fore requiring double &
treble mourning for such
mischiefes.

S. 7.
2. To move
men to take
heed of
scandaliz-
ing by sin-
full exam-
ple.

2 It concernes like-
wise all persons for the
same

same reasons, to take heed
of giving evill example,
to the scandall of others,
specially of those that
should be neare and deare
to them. It much imports
every Christian for the
comfort of his owne
soulc, the glory of God,
the good of others, to
have his conversation ho-
nest among men, that they
which speake against him as
an evill doer, may by his
good works which they
shall behold, glorify God in
the day of their visitation.

1.Pet.2.12. It is exacted
even of women the wea-
ker sexe, that their con-
versation should be such
in their subiectiō to their
husbands, that their lives
should

should have the effect of a Sermon to win others to godlines 1. Pet. 3. 1. 2. The reaping of such fruite by well doeing should be a great motive to make Christians abundant in good works, much more should the certainty of eternall life, assured to those that patiently continue in well doing. Rom. 2. 7. provoke them to love, and to good works. However humane commisfaction should move us to take heed of destroying our brethren by our evill life. Should it not bee a grieve to thee to destroy him whō thou art bound to help? Can a man take delight to damne his

Child

Child, his friend to enjoy his lusts. Should it not be a joy to a man to lead others towards heaven, to keep them from hell? Oh what a blessed condition would it be to every man, that of him it may be said as the Apostle of the Corinthians, 2. Cor. 9. 2. that his zeal had provoked very many, his life had been a light to guide others into the way of peace!

3. And as it concernes all men to take heed of scandalizing others by evill example, so likewise to take heed of being scandalized by such example. It is their sin that scandalizes; it may be also their

§ 8.
3. And others that they be not scandalized by sinfull example.

their ruine that are provoked by them. They shall receive more punishment than lead into evill; they also shall have misery that follow, marke our Saviours words. Mat. 15.
14. *If the blind lead the blind, both fall into the ditch.* When we see evill examples, it were wisedome to conceive, that these are but for triall, as it is said of false prophets, Destr. 13. 3. *the Lord proveth us to know whether we love the Lord our God with all our heart, and with all our soule.*

Though singularity be counted a reproach, yet undoubtedly it is a greater honour, and a surer hap-

happinesse rather to be singular with *Noah*, then to bee corrupt with a world of ungodly persons, to swimme against the stremme towards the shore, then to be carried downe the current into perdition , to contend with the wicked for heauen, then to goe downe quietly to hell.

For this purpose learn we, i. not to glory in any mans holiness or learning, as if they were absolute, for if such fall thou wile stumble too. It is an heavenly counsell of the Apostle. 1. Cor. 3. 21. that *no man glory in men*. Remember so to follow other mens example as they

§. 9.
Directions
to prevent
it.

they follow Christ to stick to their judgement, as they stick to his word. Blinde obedience to men is a certaine cause of stumbling. Conceive we the best may fall, and then the falling of some will not move us to reproach all, their lapse will not be our ruine.

2 Endeavour to be rooted in knowledge, to be of a found judgement, that thou maist not need to leane on others judgement, or to make their example thy rule: weaknesse makes men easily to stumble, strong walls stand though the buttresses fall: A strong man can goe though his stafte break

breake, a weake one falls presently, so a man weake in knowledge that leanes on anothers judgement or example if he erre, erres with him, if he falls, falls with him.

3. Avoyde the company of evill men as much as thou maist. Make no friendship with an angry man, and with a furious man thou shalt not goe, lest thou learne his wayes, and get a snare to thy soule.

Prov. 22. 24. 25. Evill company wil either infect or weary a man, one way or another scandalize him

4. Favour, not any particular sin, such a one as favours a sin is like tinder, the least sparke sets it on fire:

fire: he that loves sin will make any example, any shadow of reason a scandall to himselfe. An upright heart when he sees others fall, becomes more jealous of himselfe. A corrupt heart is secretly glad at other mens sins, as if they did patronize his owne.

Of

CAP. 4.

of scandalizing in speciall
by abuse of Liberty in
things lawfull.

S. 1.
A woe be-
longs to
scandalit-
zers by a-
buse of li-
berty in
thing s
lawfull.

He next way of
scandalizing is
by abuse of our
liberty in things
lawfull concerning which
we affirme, That a woe be-
longs to them that scanda-
lize others by abuse of their
liberty in things lawfull a-
gainst charity. It is fre-
quently forbidden by the
Apostle, and therefore un-
doubtedly a woe apper-
taines to the doing of it.
Rom. 14.13. The Apostles
precept is, *Let us not judge
one*

one another any more : but judge this rather that no man put a stumbling block or an occasion to fall in his brothers way : which precept though it bee delivred in termes appliable to scandal in generall , yet the series of the Apostles discourse shewes it was specially intended to admonish them, that they lay not a stumbling block in their brothers way in their use of meats and dayes, things indifferent, which is more plainly expressed. 1. Cor. 8.9. Take heed least by any means this liberty [about meates] of yours, become a stumbling block to them that are weake. And Gal. 5.13. Brethren

where you have beene called
unto liberty, onely use not
your liberty for an occasion
to the flesh. But by love
serve one another.

And there are many
reasons of this precept,
expressed in those scrip-
tures. As, 1. it is a cor-
ruption of our good,
when it becomes another's
harme. Our good will be
as no good to us, whcn it
is thus perverted. *Plus alio-*
es quam mellius habet. As
wine mixed with gall and
wormewood; so is the use
of a Christians liberty in
things lawfull tending to
the ruine of his brother.
Wherefore the Apostle
warnes us that *our good be*
not thereby evill spoken of.

S. 2.
Reasons
thereof out
of S. Paules
Epistles.

Rom. 14. 16. All things indeed are pure, but it is evil to him that eateth with offence. v. 20. 2. It is a depraving of our knowledge of our liberty. Our knowledge of our liberty should serve us to direct our selves in our way: but not be made an *ignis fatuus* to leade others out of the way. But rather as a *Mercury*, or hand to direct them in it, as a candle to enlighten us how to remove stones and stumbling blocks out of the way of Gods people, that the weake be not cast downe by them. We know saith the Apostle, i. Cor. 8. 1. that we all have knowledge, yet we are so take heed that through

through our knowledge our
weake brother perish not
for whom Christ died. v.

II. 3. it is an unreasonable,
and unequall thing,
and so against justice, that
the priviledge of one
should be the undoing of
another, that the benefit
of one should become the
detriment of another, that
one Christians liberty
should be enjoyed so as to
harme others. Our libe-
rty is not *res tantiss; a thing*
of that value, that it should
at all times bee used even
to the ruine of our bro-
ther. The pleasing of our
own wills should not bee
so accounted of, as to have
them, what ever mischief
enfue to our brother. 'Tis

true if the use of our liberty did make us accepted with God, then it were equally wee should please him, though we displease all men. *But the kingdome of God is not meat and drink: but righteousness and peace and joy in the holy Ghost.* Rom. 14. 17. Meat commendeth us not so God: for neither if we eat are we the better, neither if we eat not are we the worse. *I. Cor. 8. 8.* And the like may bee said of other indifferent things, wherefore the good of enjoying our liberty is not such as may countervale the evill of scandalizing our brother. *In justice in the Emblem waighes with even scales*

skales So should we in the use of our liberty, not account our liberty so waighty, as that our brothers good be accounted light. 4. To abuse our liberty to the scandalizing of another, is against the charity wee owe to him. If thy brother bee grieved with thy meat : now walkest thou not charitably, saith the Apostle Rom. 14. 15. The property of true charity is ~~agmivida~~. 1. Cor. 13. 4. To be kind and beneficiall to others, not to bee hurtfull, and unkind : It seekes not her owne. v. 5. When it may wrong another. He then that shall be so settled on this resolution, as that hee will not a-

bate an inch of his convenience for the preventing of a mischief , or at least a vexation to his brother shewes that he loves him little or nothing at all . 5 . And as this offensive use of our liberty discoveres want of charity , so it doth also want of mercy . For it is a kind of spiritual slaying or wounding of our brother . The Apostle i . Cor . 8 . 11 . 12 . saith that by such offences the scandalizers do ~~not~~ ^{not} suffer ~~any~~ ^{any} ~~serious~~ ^{grave} ~~haste~~ ^{harm} and wound the weak conscience of their brother , as a man that doth kill another with a destructive weapon , and that consequently the offended

fended person ~~and~~ ^{and} twise per-
isheth, that is quantum
per ipsum stat, as much as
pertaines to him. And to
the like purpose dissawa-
ding from using our liber-
ty in meates with offence
hee forbids it in this
phrase, μὴ τὸ βρῶμαν ἀποστέλλειν.
*Rom. 14. 15. Destroy not
him with thy meat, and a-
gaine, v. 20. μὴ τίνεις τὸ πόμα
της καλαυρᾶς τὸ πρόποτε Θεοῦ. For
meat destroy not, or dissolve
not the work of God, that is
the soule of thy brother.*
As if scandalizing were
a destroying or murther,
such as a soule is capable
of. For what is the mur-
ther of the soule but grie-
ving it, perverting it, cau-
sing it to sin, to feele Gods

anger? This is that which the scripture calleth *Death*, as being indeed the onely death of an immortall spirit, so that to cause this by using of our liberty is against the mercy wee are to shew to our brothers soule, which is also agravated in that it is a *destroying of Gods worke*, that is, the soule, which is *divina particula aura*, that particle as it were of Gods breath. Gen. 2.7. *That image of the invisible God*, farre surpassing in worth the whole masse of corporeall beings, and therefore the destruction of it much exceeding the destruction of the body. 6. Adde hereunto,

unto, that this scandalizing must needs hinder the peace, the sweet peace that should bee betwene Christians that are members of the same body. For whereas they *should* follow after the things that make for peace. Rom. 14.

19. This course is opposite thereto. Peace is to be followed by yielding somewhat to other mens desires, by being indulgent to their weakenesse, by relaxation of that rigour we may stand upon. But in this way of scandalizing another by the use of our liberty there's no yielding to the desires of others, no indulgence to their weakenesse, no remis-

sion of rigour, yea besides it causeth a jealousy in the offended person of his enmity towards him, who would doe that which hee is so much offended with. Which apprehension will assuredly cause him to look *oblique oculo*, awry on him, that offends, and instead of embracing him, flye off farther from him. 7. And indeed whether there bee enmity or evill will or no in the scandalizer, surely there is some pride, and contempt of his brother in this sin. For the Apostle when hee speakes of the fountaine of this evill, derives it from the swelling of knowledge, *that his knowledge*

knowledge puffed him up.
1 Cor. 8. 1. And againe
when he forbids the cause
of scandalizing in the use
of things indifferent hee
chargeth thus *judiciorum*.
*Let him not despise or set
at nought his brother.* Inti-
mating that if he were not
puffed up, with his know-
ledge, nor set at nought
his brother, but esteemed
him as hee should, hee
would prize him above
his owne conveniences,
and remit his use of them
for his sake. Now pride
whereby a man despiseth
another as it is a great e-
vill in it selfe, so is it the
greater in that by it *com-
memb contention.* Prov. 13.
10. 8. Furthermore the
obligation

obligation of christians binds them to the utmost of their power to further the kingdom of God in men, his glory, and their salvation. The mercy we have our selves received should move us to endeavour to make others partakers of the same, we being called should call others, as Philip having found the *Messiah* invites *Nathaniel* to come to him *John* 1.45. Peter being converted was bound to strengthen his brethren. *Luke* 22.32. Wherefore for such a one not onely not to strengthen, but even for unnecessary things, in which the kingdom of God consists not, to weaken them

them is very contrary to
to the heavenly calling
wherewith we are called,
to the unspeakable grace
we have received: doubt-
lesse the Apostles rule is
most equall for such, *That*
whether they eat or drink,
or whatsoever they doe,
they doe all to the glory of
God, giving none offence
neither to the Jewes, nor
the Gentiles, nor to the
Church of God; But as he
himselfe did, who pleased
all men in all things, not
seeking his owne profit, but
the profit of many that they
may be saved. 1. Cor. 10.

3.32.33. 9. Unto which
the example of our Lord
Christ should yet more
forcibly urge us, as the
same

same Apostle presleth it.
Rom. 15.1.2.3. We shal ne
strong ought to beare with
the infirmities of the weak,
and not to please our selves.
Let every one of us please
his neighbour for his good
to edification. For even
Christ pleased not himselfe,
but as it is written, There
proaches of them that re
proached thee, fell on me.
How much doe they de
generate from Christ ex
ample, whom they ought
to follow, who are unwil
ling to suspend the use of
their liberty for their plea
sure, whereas the Lord
Christ laid aside his glo
ry, emptied himselfe,
and became of no reputati
on for their sake. 10. Fi
nally

nally what is scandalizing our brethren for our liberties sake, but a forgetting what love Christ vouchsafed them and us in that hee dyed for them and us? Christ dyed for them that hee might save them, wee let them perish for our pleasure. Such practise is doubtlesse not onely a sin against the brethren, but against Christ much more. 1. Cor. 8. 12. All these reasons put together declare how great a sin this kind of scandal is, and therefore, how justly a woe belongs to it. And so much the greater a woe is awarded to such scandalizers as it is committed with, and so much the

the greater pride, wilfulness, or wantones: when it is done *data opera*, *of set purpose*, or with evident foresight of the grievance &害me ensuing thereby to their brother. For these things make it the more voluntary, and therefore the more sinfull.

But then it is a very hard and knotty point in many cases to know when a christian doeth thus abuse his liberty in things indifferent, when not: it being a hard thing to understand, when men are weak, when wilfull: a hard thing to determin what to doe when the harme of another by our use of our liberty is only suspected or feare dit

may.

S. 3.
*The difficultie
of this point,
and queres
propounded
to cleare it.*

may be, but on the other side probably may not be: what is to be done when it is likely that there may be scandall either way in using or not using our liberty; what regard isto be had to our brethren in case the Magistrate interposeth his authority. From these and sundry more such difficulties arise many doubts to the disquietes of tender coniences, and sinfull presumptions in some, superstitious feares in others, which beget no small evill, which points neverthelesse I finde handled *ex professo* by few: onely incidentally to other arguments here and there writers

writers cleare some of
the doubts belonging to
this argument: wherefore
I have conceived it may
be of good use to endea-
vour the clearing of such
difficulties incident to
this argument as I have
either by reading, medita-
tion or conference met
with, not discouraged by
the conscience of mine
owne insufficiency, but
trusting in gods assistance,
& with all assuring my
selfe that among readers
there will bee some, that
conceive *esse aliquid pro-*
dire tenus. And that the
order I use may appeare,
1. I shall briefly say some-
what of things lawful and
indifferent, and our liber-

ty in their use. 2. Of the waies whereby a christians conscience may be restrained from using this liberty. 3. because the fourteenth chapter of the Epistle of S. Paul to the Romans, and the eighth, ninth, and tenth, of the first Epistle to the Corin-thians, are the seat of this argument, I shall deliver as rightly as I can a summe of the Apostles re-solutions concerning this point in those chapters. 4. Out of these things premised, and such other passages of holy scripture and reasons as I finde per-tinent thereto, I shall en-deavour to resolve sundry questions or cases of this matter

matter needfull to bee cleared : yet not magisterially obtruding these resolutions on others , but submitting them to examination, as remembiring that the spirites of the Prophets are subject to the Prophets . 1. Cor. 14.32.

S. 4.
Answere
of the first
quare what
are things
lawfull &
indifferent,
and what
is our liber-
ty in their
use.

In answering the first of these points, wee are to take notice that there are some things lawfull, which are in themselves duties, and commanded by God to be done, which yet are to bee omitted at sometimes, for the avoyding of scandal. As for instance, reproving of our neighbour is a duty enjoyned by God, yet to bee omitted at some times, when

the

the person to be reproved would bee likely rather hardened, then amended by reprove. In like manner may it bee said also of excommunication, when there is danger of schisme; of punishing malefactors, when the issue wou'd bee the overthrow of the common wealth. *Pro ut
tando scandalo cessat rigor
disciplina*, is an old rule and a good one, *To avoyde
scandal the rigour of disci-
pline ceaseth*. This truth is grounded i. On that rule, which is among *Di-
vines received*, that *pre-
cepta negativa obligant
semper, & ad semper*, they alwaies binde and so alwaies, that is, what is for-
bidden

bidden by God may at no time bee done: no man may sinne to avoyde scandall; *Their damnation is just,* saith the Apostle, *Rom.3.8.* that say, *Let us doe evill that good may come.* But on the other side affirmative precepts obligant semper, sed non ad semper, *They always bind, but not to alwaies,* that is thought they stand in force alwaies, yet not so as to tye us to doe the things required at all times. As for instance though Gods command alwaies bindes a christian to pray, to give almes &c. yet not to doe these alwaies: but when the glory of God, and the good of our brethren require

quire it. The knowledge
of which time is partly
to bee taken from rules
and examples in holy
scripture, partly from
godly prudence and rea-
son, which every man
should have as a light to
guide him in discerning
the circumstances, which
make such actions neces-
sary. 2. On this consi-
deration, that those acts
of reproof, punishing
vice, and the like to them
are commanded princi-
pally to this end, that they
may doe good to men for
the curing of their evills,
the furthering of vertue
in them. Wherefore when
prudence shewes that such
actions would bee either
fruitlesse

fruities in respect of their end, or contrariwise harmfull, they are to bee forbore: in this case there is *Libertas non facienda, ali-*
berty not to doe them, or rather hee ought not to doe them. Concerning this sort of things lawfull, wherein our liberty is to bee restrained to avoyde scandal, there needs not much more to be said, but that when according to true prudence they appeare to bee necessary for Gods glory, our owne salvation, or our brethrens good, then they are to bee done without regard of scandal consequent; if to the contrary to bee omitted. Few scruples there are

are in men about these things, and such as bee, may find some satisfaction from the resolutions of the Cases concerning things indifferent. The second sort of things in wh we may abuse our liberty to the scandal of our brethren are things indifferent. Now by things indifferent I understand not according to the vulgar acceptation of actions indifferent, such actions as are neither much praise worthy, nor much to be reproved; because there is no speciall matter of goodnesse or hurt in them; as for a man to eat when he is hungry, to drinke when he is thirfly, to keepe due houres

Offscandalizing in speciall

for meales, or on the contrary to omit them: which though they may bee in common acceptation called indifferent, yet according to exact speaking they are not indifferent, but either right or sinfull as they are clothed with circumstances. But by things indifferent I mean such actions as in their nature, in se, of themselves, are neither right nor sinfull, neither commanded nor forbidden, as to eat or not to eat such meats, to eat sweet meats or sowe, to goe or not to goe on foot, to goe on foot or to ride, to ware such cloathes or not to ware them, to wear linnen or woollen, to ex-
preſſe

prise our mind by word of mouth or writing, to write on paper or parchment, to speake in Latin or English. In which, and a thousand such like, a christian hath both the liberty which is called *Libertas contradictionis, liberty in contradic^ttories*, to doe or not to doe, as to eat egges, or not to eat them, to weare a cloake, or not to weare one; and also the liberty which is called *Libertas contrarietatis, liberty in contraries*, as in eating sweet or bitter food, in wearing white or black. In which there is a greater liberty than there is about duties. For though wee are not bound to doe all

duties at all times, yet wee may not at any time doe the contrary: as, though wee are not at all times bound to reprove, yet at no time to flatter. But in things indifferent there is *Libertas ad utrumlibet*, liberty in either of which we like, to doe this or not to doe it, to doe this, or the contrary to it. That there are actions of men that are *in se, of themselves abstracted from particularizing circumstances* in their nature indifferent as hath bin said, I take it as a certaine truth, grounded on the speech of the Apostle, *I. Cor. 8.8.* *Neither if wee eat are wee the better, neither if we eat not are we the worse;*

wyrse; like unto which are those Rom. 14.5.6.14.20. and on plaine reason. For the contrary assertion must needs suppose that Gods lawes doe command or forbid every action in speciall, which is not so, as may appeare by induction, in the particulars before mentioned, and thousands of the like; I have read of some that have gone about to main-taine, that there is nothing indifferent: but this opinion either hath beeene re-tracted by the author, or conceived so absurd that it hath had either none or very few followers. In the manner that I have de-clared I take it as certain,

That there are indifferent things. It is granted that all humane actions *in individuo*, in the particular or singular, that flowe from deliberate reason are either morally good, or evill, as agreeing to, or disagreeing from Gods law. I said *signanter* to bee marked, that flow from *deliberate reason*, to exclude such particular actions of men as being naturall actions from naturall instinct, or force of imagination, are not of morall consideration; such as are the handling of the beard, rubbing the nose, shaking the legge when a man thinks not of them, talking or walking in sleepe.

These

There as not comming from reason , nor having any end are accounted not *irrationall actions*, but as *animal* only, though they be done by men, and therefore neither good nor bad. But for all singular actions which are not of morall consideration, that come under a law , being clothed with circumstances specifying and singularizing them , as they come from reason , as Aquin .
2^a.22. q. 18. art. 9. or as
Pavane in Rom. 14. dub. 10.
ratione principij , hoc est
ratione electionis & intentionis quâ fiunt , in regard
of their principle , that is
the election and intention
by which they are done , are
H 4 either

either good or bad, agreeing or disagreeing from Gods law. Thus every act of eating, or wearing apparrell, or going a journey with this or that intent, in this or that manner, is either good or bad, right or sinfull. But then it is as certaine that many actions of men *in the generall, or in specie, in the kind of them* considered without restraint of particularizing circumstances afore they are *in actu exercito*, that is, actually done are indifferent, as I have declared. And it is further to bee observed, that in these indifferent or middle things, as they are called, the christian Church hath greater

greater liberty then the Jewish Synagogue. For many things were not indifferent to them, which are indifferent to us. It was not indifferent to them to eat swines flesh or not, to weare a garment of linscy-woolsey or not, with many more. But it is to us indifferent to eate swines flesh or not, to wear a garment of linscy-woolsey or not. The ordinances whereby the Jews were restrained in their liberty, were a yoke which they were not able to beare. Acts. 15.10. But it is removed from our necks by Christs death, who hath abolished the law of Commandments contained in

ordinances Ephes. 2. 15. And in this liberty wee are commanded so stand fast that wee bee not intangled again with the yoke of bondage. Gal. 5. 1. A liberty then we have in things indifferent, & to renge and deny, it is to put on our neckes that yoake that Christ hath freed us from.

Nevertheless though God hath not made these indifferent things *intrinsically*, or in their own nature good or evill, yet *extrinsically* they may be made good or evill: and that sundry wayes. 1. By the command or prohibiting of the Magistrate. For though the Magistrates authority cannot make

S. " What waies our liberty in things indifferent may be restrained.

make, (for examples sake) the eating of flesh, or the wearing of a weapon unlawfull to me, as a thing prohibited by God, and thereby *intrinsically* evill: yet if hee forbid them, who is the lawfull gover-
nor, and hath power to make lawes, or ordinances, it is sin against God to doe these things: because he contemnes the law of the Magistrate, against the common good, which is the ground of it, and the authority, concerning which God hath com-
manded. Rom. 13.1. Let every soule be subject to the higher powers: For there is no power but of God: the powers that be, are ordained
of

of God. Whosoever therfore
resisteth the power resisteth
the ordinance of God: & they
that resist shall receive to
themselves damnatio. The
same is to be conceived of
the commands of Ecclesi-
asticall governors accord-
ing to their authority, of
naturall parents, of tutors,
teachers & Masters accord-
ing to the flesh, to the which
God hath commanded us
to be subject. Ephes. 6. And
elsewhere. Whence it was
that the Rechabites would
drinke no wine because of
Ionadab the sonne of Rechab
his command not to drinke
wine. Jerem. 35. 6. For
though by such mandates
they cannot take away our
originall liberty, yet they
can

can restraine the use : the liberty we have in things indifferent being the proper matter for the Magistrate or Governour to shew his authority of making lawes in. 2. By a vow whereby a man bindes himselfe to doe or not to doe, to use or not to use his liberty in such or such an indifferent thing. For by vowes and promissory oathes, a man may make that necessary or sinfull to himselfe, which neither is intrinsically good nor evil, necessary nor sinfull nor would be to him such, but for the vow he made: because God hath enjoyned Deuter. 23. 21. When thou shal vow a. vow unto the Lord

Lord thy God: thou shouldest not slack to pay it, for the Lord thy God will surely require it of thee, & it would be sinne in thee. But if thou shouldest forbearre to vow, it shall be no sinne in thee. And Psal. 15. 4. it is made a requisite condition of him that shall dwell in Gods Tabernacle, that though hee swera to his owne harts, he change not. 3. Likewise a man may by his owne opinion make that extrinsically evill which is not so intrinsically. For though a mans opinion cannot make that to bee duty which is not so: yet it may make that to be sin which otherwise would not bee so, according to the Apostles

titles resolution. Rom. 14.

14. To him that esteemeth
anything to be unclean, to
him it is unclean. ver. 23.

And hee that doubteth is
damned if he eat: because
he eateth not of faith: For
whatsoever is not of faith
is sinne. 4. The good or e-
vill of our neighbour
binds us to use or not to
use our liberty, as it may
further their good, or
be a scandall to them. For
though wee are called to li-
berty, yet wee may not use
our liberty as an occasion to
the flesh, but by love serve
one another. Gal. 5. 13.

Now it is to be observed
that which is *intrinsically*
good by virtue of Gods
command, is *intrinsically*
good

good to all, to whom that command is given, who are the whole world) and that which is *intrinsically* evil, is evil to all to whom Gods Commandement forbids it, (who are the whole world) and therefore it is sin to any to doe that which hee forbids, as to lye, blasphemam &c. But that which is *extrinsically* good, is not good to all, but only to those to whom the obligation reacheth, and for the time it lasteth; nor that which is *extrinsically* evill as being contrary to the governors commandement or to the restrained parties vow, or the verdict of his owne conscience, or being scandalous

scandalous and hurtfull
to his neighbour, is ex-
trinsically evill to all, but
only thole who are under
that government, that
vow, that opinion, to
whom it happens that
their use of their liberty
may become the harme of
their neighbour. That
which is evil for a subject
of the King of England to
doe, may not bee evill to
the subject of the King of
Spaine, who hath made
no such law as the King
of England: And that vow
that bindeth him that made
it, bindes not another
which hath made no such
vow; and that opinion
which one man hath, and
that harme of our brother
which

which restraines one man from the use of his liberty, restraines not another, whose action would cause no such harme : in whose mind is no such opinion.

§ 6.
The summary of the Apostles resolutions about scandal in the use of things indifferent delivered. Rom. 14.

Having premised these things I am next to enquire into the Apostles resolutions delivered, Rom. 14. 1. Cor. 8.9.10. chapters concerning the forbearing of the use of our liberty in case of scandal, which was then in agitation, and determined by the Apostle in those chapters. Which that wee may the better understand, we are to take notice, that, as appeares by S. Lukes history of the *Acts* of the Apostles, and likewise by other

other histories of *Iosephus*, *Suetonius*, *Tacitus*, and others, the nation of the *lewes* was, in those dayes wherein S. *Paul* wrote his Epistle to the *Romans*, dispersed over many countries of the world, in *Asia*, *Ægypt*, *Greece*, *Italy*: and particularly that many of that nation dwelt in *Rome*. In which city at that time, the great city, which had dominion over a great part of the earth, the *lewes* retained the religion and rites of their nation prescribed by *Moses*, and were for their *Sabbaths*, *Circumcision*, abstaining from swines flesh, and such like rites derided by the

the Satyristes of those times famous at Rome, Horace, Iuvenall, Persius and therest. Now of these Iewes at Rome it pleased God to convert some to the Christian faith, as well as some of the Gentiles. Wee are likewise to remember that while the Ceremoniall law of Moses was in force, the Iewes conceived themselves as strictly bounde to the observances of meates and dayes, and other ordinances of Moses, as of the decalogue, unlesse in such cases as wherein the observing of them was against a morall duty. For then that of the Prophet took place, *I will have mercy*

and not sacrifice

mercy and not sacrifice, as our Saviour determines
Mat. 12. 7. Whereupon the godly Iewes made conscience of obedience to the ceremoniall lawes, as to other morall precepts. When in a vision all manner of foure footed beasts of the earth; & wild beasts, and creeping things and foules of the aire were presented to Peter to kill and eat, he replied, not so Lord, for I have never eatē any thing that is common or unclean
Act. 10. 14. Hence they thought themselves bound rather to suffer any torment, than to eat so much as a bit of swines flesh, as appears in the example of

of Eleazar, and the mother and her seaven sons, in the historie of the Maccabees. 2. Maccab. ch. 6. & 7. wherefore when the Gospell began to bee preached, and the ceremonies of Moses his law to bee disclaimed, and neglected, much contentiōn arose betweene the Christians that were of the Circumcision, and those of the Gentiles, concerning the necessity of obseruing Moses law: in so much that it was thought necessary to call a counsell of the Apostles and Elders at Hierusalem to decide this difference. *Act. 15.* So that although by Christ's death the necessity

cessity of observing them was taken away : and the Gospell being promulgated, their observation became dangerous , as we read Gal.5.yet such esteem had the ceremonics of the law gotten, partly by their originall institution, and partly *rzactu temporis*, by a long tract of time in which they had stood in force, that many Christians not sufficiently instructed in their liberty feared to neglect or break them after their initiation into Christianity : as on the other side those that were well instructed in their liberty did neglect them scarcely, they made no scruple of eating meates , of neglecting

neglecting new moones, and the like Festivalls. And thus was it among the *Romans* when S. Paul wrot this Epistle to them. There were some that would not eat meats prohibited by *Moses* law, but rather eat hearbes; nor would they omit the observation of dayes, as not knowing their liberty therein, so that if it happened they did eat such meats, or neglect such dayes it was with doubt, ing and regrete of concience. These the Apostle calleth *weake brethren, weake in the faith.* Others there were among the *Romans*, who made no question of eating any sort of meats,

meats, nor regarded dayes
as knowing they had law:
full liberty therein. And
these are called *strong in
the faith* by the Apostle.
Now if this diversity had
been onely in practise, or
opinion, it had been some-
what tollerable. But the
difference in opinion, and
deformity in practise bred
among them (as usually it
doth) discord and divi-
sion. For whereas Christi-
an charity and holy wis-
dome should have pre-
vented all quarrell be-
tween them, all harming
each other, contrariwise
it so fell out that the strong
despised the weak as more
scrupulous then needed,
and the weak with an ag-

I grieved

grieved mind judged the strong as licentious, and unholie; and whereas sometimes the weake by the example of the strong might bee induced to doe that wch, though lawfull, they doubted whether it were so or not, their consciences were thereby wounded. To easse the Christians of this grievance the Apostle as an equall arbitrator thus decides the controversy. In this case, the strong should take to them the weake in faith, shewing kindness & love to them, but not imprudently intangle them with disputes which bred more doubts in them, while they sought to cure their

their error about meats and dayes : that they should not despise or slight them for their weaknesse, but shew them all respect as believers : that they should enjoy their knowledge to themselves, but not use their liberty to the grievous of their brethren : that they should not so looke to their own much content in the use of their priviledge as to damnifie their brethren , and to wound their consciences. On the other side the Apostle admonisheth the weake , that they neither censure nor judge their brethren, in the use of their liberty , nor yet venture upon the use of their law-

full liberty, with doubting consciences, but bee sure that they bee well resolved in their judgements afore they enter on the practise.

S 7.
And 1. Cor.
8. 9. 10.
chapters.

Concerning the other Scripture in which the Apostle sets downe his resolutions in point of scandals the case was thus, Corinth was an eminent beautifull city called by *Tully lamen Gracia*, the eye of Greece, but a Pagan city. In which the people were wont to worship idols of *Jupiter*, *Mars*, *Minerva* &c. to these they built Temples, and offered sacrifices of oxen and other beasts, as wee read they would have done at *Lystra*.

Ephes. Acts. 14. 13. Of these oxen and other sacrifices some part of the flesh the Priests of the Idols had for their share: some part was eaten by the people that offered, at the Feasts called *De-sisternis* in the Idols Temple, some part was perhaps sold in the shambles, and bought by any that would, and eaten in private houses. Concerning Idolothytes or things sacrificed to Idols: it was the sin of the Israelites in *Exodus*, Numb. 25. 2. Psal. 106. 18. That they did eat the sacrifices of the dead. And Revol. 13. 14. in the Epistle to the Church of Pergamus the angel of

that Church is accused
that there were some that
held the doctrine of Balac
to eat things sacrificed to
Idols, and in the Apostles
decree it was given in
charge to christians. *Act.*
15.29. ἀποστολὴ πατρῶν
τοῦ Ιησοῦ. To abstaine from
things sacrificed to Idols,
called v:20. αὐτογενῆς καὶ
ιδεῖν τὰ πελτάτια τῶν
ιδόλων. Now it pleased God
to gather to himself in
Corinth much people by
the ministry of S. Paul,
Act. 18.10. although in
that, as in other cities
where christians were a
part remained infidels.
The converted christians
were for the most part of
the meaner sort of peo-
ple,

ple, as the Apostle tells them, 1. Cor. 1.26. *yea see your calling brethren, how that not many wise men after the flesh, not many mighty, nor many noble are called.* In this calling it happened that sometime the wife was converted to the christian faith, the husband remaining in unbelief; sometime the husband converted, the wife unconverted, sometime the servant converted, and not the Master, the child and not the Father, this man a christian, his next neighbour a *Pagan*, as appears by the Apostles oppositions. 1. Cor. 7.13. &c. Inasmuch that christians were mingled with

Pagans, as in some countries, Turks and Christians, Jewes & Christians, or as in England Protestants & Papists, excepting that the Pagans were the greater number, & more potent party. This vicinage, and these relations caused a necessity of civil converse betwene them: For otherwise the Christians must needs goe out of the world. 1 Cor. 5. 10. These things likewise occasioned the Pagans sometimes to invite the Christians to goe with them to their Feasts at the Idols Temple: sometimes to their owne tables. The meat that was dressed at their Feasts and other meales

meals sometimes happened to be such meat as had been offered before in sacrifice to the Idols, either bought in the shambles, or sent by a neighbour as a gift. The christians were of divers sorts; some that had knowledge 1. Cor. 8. 10. some that had not the same measure of knowledge, but were weak, had weak consciences v. 7. 9. The case standing thus, the doubt was how the christians in the city of Corinth were to carry themselves upon these occasions. The resolution of the Apostle is this. That they might by no means eat Idolothyes or things sacrificed to idols, w. t. a-

and in the Idols temple.
For that is to partake of the
table of Devils. 1. Cor. 10.
21. an Idoll service, and
likewise a scandal to a
weak brother to embolden
him to eat those things
which are offered to Idols.

1. Cor. 8. 10. And so this
scandalizing is by evill
example; in a thing mani-
festly evill. But if christi-
ans were invited to a pri-
vate house by an unbela-
ver, they might goe, and
eat the meat that had been
offered to Idols, either
wittingly, or unwittingly,
or if the meat offered to
the Idoll were to bee sold
in the shambles, they
might buy it, dress it, eat
it asking no question for

conscience

conscience taken. For the
consecrating the Lords, and
the fulnesse thereof, the
Body by the offering to
the Idoll could not bee so
alienated from him, but
that Gods people might
eat it as Gods creature
given them for food.
Nevertheless if any
were present that bee-
ing weake in knowledge
should think it unlawfull
to eat such meat, and by
laying, This is offered in sac-
rifice to Idols, should in-
quire to thee his opinion
of unlawfullenesse to eat it,
and his griefe to see thee
partake of it, in this case
the Christian were to for-
bear eating to avoyde
offence, which might bee
taken

taken by his brother, being grieved, or else by his example in eating that meat which hee knew to be offered to an Idol, emboldened to think that in some sort he might communicate with an Idolater in Idol-service, that there is no unreconcileable difference betwene Paganisme and Christianity. Which might easily happen to a weak christian not fully instructed in the truth of his christian liberty, how farre it extendeth, and where it endeth.

In this briefe manner I have as rightly and clearly as I could, gathered the matters of those chapters: from whence wee may draw

g. 3.
Que. 1.
Who are to
avoyde
scandaliz-
ing by a-
buse of li-
berty in
things in-
different.

draw sundry things usefull for the resolving of questions incident to this point, to which I now hadden; where first it may be asked, who are bound to abyde scandalizing of others by their use of their liberty in things lawfull? Answ. Whereto the answere is, All christians as christians: for this is a fruit of christian charity which all are bound to have. They that are calld to liberty are not to use their liberty for an occasion to the flesh; but by love to serve one another. Gal. 5.13. The same God that hath by his letters patents given this people so ample a priviledge, as leave to

use

use all indifferent things, hath thought good notwithstanding to limit it by the law of charity.

S. 9.
Que. 2.
scandalizing of
whom by
such abuse
is to be a-
voyded.

A second question may be, whether a christian be bound to avoyde scandalizing of evill, or unbelieving persons by the use of this liberty & Answe. where to I answer; That although the Apostle in the places Rom. 14. and 1. Cor. 8. which I called the seat of this argument, speake only of not scandalizing our weake brother by the use of our liberty, that being sufficient for the present occasion: yet in the conclusion of his dispute. 1. Cor. 10. 32. Hoc chargeth christians to give none

none offence neither to the
Iemes, nor to the Gentiles,
nor to the Church of God;
but as he himselfe did, who
pleased all men in all
things, not seeking his owne
profit, but the profit of ma-
ny that they might bee sa-
ved. Which rule of S.
Paul is conformable to
the practise of our Lord
Christ who payd tribute
money to the Collectors
who were neither them-
selves, nor their masters
any of Christ's Disciples,
but evill persons, and that
for this end least he should
offend them. Mat. 17. 27.
And if the scripture re-
quire (as it doth 1. Pet. 3.
1. and that of women)
good conversation that
those

those who obey not the word may without the word be wonne by good conversation, undoubtedly for the same reason it requires we should not scandalize them by abuse of our liberty, least they bee farther off from being wonn. There is a kind of charity or love due to them, and consequently some care of not offending them. There's not due the same tendernesse of offending an unbeliever or evill person as of a christian brother; but as there is due to a christian brother a more affectionate love, so likewise a more tender regard of not scandalizing him. Servants are to bee carefull

full of not hurting their Masters cattle, but most carefull of their children: so ought christians to bee carefull of not offending evill men, who are Gods creatures, but most carefull not to offend the godly, who are his children. Yet that the resolution of this question may be more full, i conceive, that unbelievers or evill persons are differently considerable in this matter of not scandalizing them, according to the diversity of their estrangedness from the true faith, or obedience. For, 1. there are some who though they yet profess not the truth, nor shew themselves to be

be regenerate, have yet
some beginnings of affec-
tion to the truth we pro-
fesse, and the obedience
we practise: that are less
vicious, more inclinable to
hearken to the truth then
some others that begin to
perceive some part of the
truth. As our Saviour said
of the Scribe that answe-
red him discreetly, telling
him, *that to love the Lord*
with all the heart, and with
all the understanding, and
with all the soule, and with
all the strengths; and to love
our neighbour as our selves
is more then all whole
*burnt offerings and sacri-
fices* (whereby hee showed
that he had not the dreggs
of *Pharisaisme* in him,
which

which was to conceive themselves righteous by observing the outward ceremonies, and duties of the law) that hee was not farre from the kingdome of God: Mark. 12.34. Now of such we are to bee tender that we scandalize not them by intempestive use of our liberty. If a Nicodemus among the Pharisees be but a listener to his doctrine, our Saviour thinks good not to reject him, but to draw him on further; if a Papist yet remaining in the Roman Church begin to mislike the Idolatry of that church, their magnifying their owne merits &c. and yet out of a reverend esteem though erroneous

Off scandalizing in special

erroneous of the Church
of Romes orders mislike
the eating of flesh on a
friday, Charity should
make me rather forbear
in such a ones presence to
eat flesh at such a time
then to give occasion to
such a one to count our
religion licentious, and
thereby estrange him the
further from the truth.
For sith a principall end of
not offending our brother
by the abuse of our liber-
ty, is that wee may seeke
his profit, that he may bee
saved, if in true judgement,
or our opinion, the not
scandalizing him would
tend to that end, we ought
to forbear our liberty,
that wee may not offend
him.

him. It being a sure rule,
finis dat medius ordinem,
mensuram, & amabilitatem. The end gives order, measure, and desireableness to the meanes thereto tending. 2. Some unbelieving, evill, or unregenerate persons are further off from the kingdome of God being plaine, and professed adversaries to the way of truth, and righteousness, but yet not out of wilfull malice, but blinde zeale. As the Iewes of whom the Apostle speaks, *that they had a Zeale of God, though not according to knowledge.* Rom. 10. 2. Now the scandalizing of such men is not so much to bee regarded as of the former:

former : because there is lessle likelyhood that our forbearing our liberty should alter their judge-
ments, or practise, yet for as much as according to the nature of vehement persons out of ignorance though they bee impetu-
ously carried in that they doe, yet if they discover their errour they are as soone turned: therefore it is probable that some yielding to them may win upon their affections, and make way for such insinuation as may give opportunity to discover to them the truth, we ought so far to abstain from our liberty as not to confirm them in hard conceits of the

the truth, and so farre to please them in the use of our lawfull liberty, as may serve to make way for the recovering of them out of error. As for example sake: If wee should meet with a zealous Papist that never understood the truth of our profession: but is an adversary to it upon misinformation of his Priest, his parents, acquaintance, as that our religion is mæcrenovellisme, carnall, licentious &c. We ought so farre to abstaine from our lawfull liberty, or to please him in a thing lawfull which he affects, as in our apprehension we conceive may make way to our

our reducing him into the right way. And this I find agreeable to the Apostles resolution. 1. Cor. 9.19.

20.21.22. Though I bee free from all men, yet have I made my selfe servant unto all, that I might gaine the more. And unto the Iewes I became as a lew, that I might gaine the Iewes: to them that are under the law as under the law, that I might gaine them that are under the law. To them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gaine them that are without law: To the weak became I as weak, that I might gain the weak.

I am made all things to all men, that I might by all means save some. Lively exemplifications of which professions were his practise of taking a vow on him related *Aet. 21.* of his forbearing his power, *I. Cor. 9.18.* *I. Thess. 2.6.9.* wherein he did not shew hypocriticall policy, like those that *Proteus*-like can transform themselves into any shape for evill purposes: but serpentine wisdom joyned with dove-like innocency, commended by our Saviour *Mat. 10.16.* the end being not his own advantage but the salvation of others. 3. Some are adversaries to the truth out of malice, being settled

led therein, by love of unrighteoufnesse, and hatred of righteoufnesse. The converting of these being in a sort desperate, the scandalizing of them by the use of our liberty is not to bee regarded. Our Saviours example *Mat. 15.14.* is a sufficient rule to direct us in this case. When the *Pharisees* were offended because of his doctrine, that that which goeth into the mouth defiles not a man, our Saviour bids let them alone; sith they are wilfull, and incurable, Let them fall into the ditch. Tis true wee are bound by Gods law not willingly to provoke any to anger, much lesse

infect to provoke any greater sinne in him; but rather to avoyde such things as may cause these evils. But when we meet with such enemies as being wholly possessed by Satan, are sedded in their enmity against us, and the truth we professe: wee then are to be carelesse of offending them by enjoying our conveniency, as knowing that our restraint may be uncomfortable to us and unprofitable to them.

A third question may be: whether strong ones may bee scandalized by the use of Christian liberty? Aquin. 2^a, 2^e, q. 43. art. 5. propoundes this question, whether passive

S. 10.
Que. 3.
*Whether
strong ones
are obnoxio-
nous to such
scandal.*

scandal may befall the perfect, and hee denies it, al-
leaging a layng of S. Hierome, *majores scandala non
patiuntur: Those that are stronger suffer not scādals.*
But I conceive ther's need
of a fuller answer. That
the strongest may bee
tempted by scandal is no
question. Our Saviour
was tempted by a scanda-
lous advice of Peter to
forsake the worke which
he had received from his
Father, and for which he
came into the world. That
men of great strength for
knowledge, and godlines,
may bee overcome by
scandal, the falls of *Da-
vid, Solomon, and others*
shew. The best strength of

Christian is but weake-
ness without a continued
supply of strength from
above. But concerning a
scandall from the use of
Christian liberty it may
either arise from an evill
will, jealoufie, prejudice,
whereby the mind pre-
possesed is offended with
that wch another doth: or
else it may arise from ig-
norance of the lawfulness
of such liberty. Scandall
proceeding from the for-
mer motives may bee in
them that are strong in
knowledge, or in the faith.
Evill will or evill preju-
dice may cause such a one
to misinterpret another
mans action, and to take
offence thereat. But this

Of scandalizing in special

offence comes of male ingenio, from an ill mind in him, wanting charity and wisdom, & therefore he is in true estimation the scandalizer of himself. As for scandal of the latter sort from ignorance the strong are not liable to it. For if a man be strong he is sufficiently instructed in the truth of our liberty, and therefore mistakes it not, nor excepts against it.

A fourth question may be: who are to be accounted weak brethren whom we may not scandalize by the use of our Christian liberty? I answer: In the Apostles reasonings in the chapters before abridged, those are reputed

§ 11.

Quic. 4.
Who are to
be accoun-
ted weak
ones not to
be thus
scandal-
zed?

ted weake brethren who either because of their late conversion had not time to learn the doctrine of christian liberty, or otherwise for want of right information knew it not. It is the speech of Dr Ames l. 5. de consci. c. 11. 9. 14. *pusilli habendi sunt illi qui non sunt sufficienter instituti circa libertatem nostram:* They are to be accounted little or weakenes, who are not sufficiently instructed about our liberty. And for this hee cites 1. Cor. 8.7. And indeed in that place the Apostle oppoileth the strong to them that have not knowledge. Whence it followes that those that

have been taught the doctrine of Christian liberty, and yet are offended are not the weake ones of whom the Apostle speaks. For if after instruction they still stumble it hath more of wilfulnes in it then of weakness, if they may be said to be weak, yet not meerly weak, because their ignorance is either from negligence, or aversnesse of minde, and so is ignorance affected, or weakness *ex prava dispositione, out of an ill disposition.* Dr Ames, ubi supra, §. 15. tells us they may be accounted weake to whom the reason of our liberty hath bin rendred. For they may be not capable of conceiving. Which speech of

of his hath need of fur-
ther consideration. For
the incapacity he speakes
of may bee conceived to
be either from weaknesse
of naturall parts of under-
standing: And indeed such
incapacity may make
men weake notwithstanding
instruction: but then
it is not to bee imagined,
but that they which have
naturall parts sufficient to
conceive the my steries of
faith, have naturall parts
sufficient to conceive the
doctrine of the lawful-
nesse of christian liberty:
if they can understand the
one, they may understand
the other: if they under-
stand neither, they may
bee termed more rightly

infidels, then weake in
faith; blind, then dimme-
ighted: or else such inci-
pacity as he speaks of may
arise out of preconceived
opinions , alienation of
mind , prejudice against
the teacher, & studio parti-
um, from an addictednesse
to some peculiar party, or fro
such other cause. For such
mores or bearnes rather
in mens eyes will marre
their sight of that which
they should perceive, and
so make them uncapable
for the time of discerning
that which is right. But
then it is to bee confide-
red, that this incapacity is
vitiuous and voluntary, at
least *ratione causa: in re-*
spect of the cause of it, and
there-

therefore such persons
are not to be reputed such
weak ones as the Apostle
speakes of, who were
simple hearted, not wil-
full, whereas these are ra-
ther wilfull then weake,
and have more in them of
cvill will, than of little
wit. And this may bee
knowne by sundry signes
of their perversenesse. As
namely by unwillingnes
to be taught in the truth
of christian liberty con-
trary to their opinions:
despising all that is said or
written to cleare that
truth, which is against
their minds: declining the
hearing or reading of
that which is said for it,
or hearing and reading
une-

unequally, not weighing or considering the one, but with rashnesse continuing in the former, perverting, misconstruing, misreporting, that which is written or spoken, keeping in the same time after such declaration as might convince, wrangling, and censuring, & quarrelling with those that vary from them, zeale for their own opinion, resolution even to suffering for their way. By which and such like signes mens wilfull weakness may bee discerned from simple ignorance.

A fift question may be, what effect upon the use of our liberty, either consequent or likely to be consequent

§ 12.
Qu. 5.
what evill
consequent
on our acti-
on makes
scandal-
zing of this
sorts.

consequent, is necessary to make the use of our liberty a Scandalizing of our brother? In answer whereto it is needfull that that be remembred which I declared before Ch. 2. ¶ 4. in the explication of the definition of Scandal, to wit, that *ruine* or falling which is made the adequate effect of scandal, must be understood both in a primary, and a secondary sense, and that the action causing either sorte of *ruine* may be called scandal; so that if by the use of our liberty, we either draw our brother to speciall sinne, as by eating meats offered to Idolls, to be partakers of

Idoll

Idoll-service, or hinder them in their progreffe of grace, or cause them to fall away, or cause discords, schismes, alienation of affections, it is scandal. For any of these effects are sufficient to make our brother stumble, offend or be weake, which are forbidden by the Apostle as the effects of Scandalizing *Rom. 14. 21.* Whereto we are to adde, that it is plaine by the 15. verse, that the grieving of our brother by our eating is a scandalizing, though as I said before, in a secondary acception. In that speech of *Abigail to David, 1. Sam. 25. 31.* that which our Transla-

Translators read [griefe
of heart] is if the Heb. וְשָׁׁבַד, scandal or stub-
ling of heart. But if there
be any other effect un-
pleasing, as simple dislike
by dissent in opinio without griefe I finde not that
such effect is sufficient for
the denomination of a
scandal. For the Apostle
doth not speak of that ef-
fect in the places where
he treats of scandalizing;
nor doth it produce any
hurt to our brother, un-
lesse it proceed to some
further evill. So that if a
Christian should doe that,
as suppose weare such
fashion of cloaths, which
his brother hath an opin-
ion that it is not conveni-
ent

ent or lawfull, and therefore dislikes it, yet because the thing is doubtfull, wisely keeps himself from mourning for it, censuring him, withdrawing affection and communion from him, I think such a Christian should not by wearing of that fashion be said to scandalize his brother. But if through weakness he be grieved at it, then it is scandalizing of him that is so grieved.

S. 23.
Que. 6.
How long we are to forbear our liberty for fear of scandal.

A sixth question may be: how long we are to forbear the use of our liberty for feare of scandal? Answ. Aqu. 2^a 2^a qu. 43. art. 7. resolves that the Scandal of weak ones

is

is to be avoided quousque reddita ratione scandalum cesseret. si autem post redditam rationem hujusmodi scandalum duret jam videatur ex malitia esse, that is, untill a reason being rendered the scandal may cease. But if after a reason given such a scandal continue, it then seemes to be of malice. Peter Martyr loc. com. class. 2. c. 24. Imo neg. semper in ipsis mediis rebus &c. yet we may not alwais yeeld unto the weak in things indifferent, but only untill they be more perfectly taught: but when they have understood, and yet still stand in doubt, their infirmity is not to be borne. Bucan. loc. com. 33.
quæst.

qnaſt. 14. Rerum media-
rum uſum ad proximi ad-
huc ex ignorantia infirmi,
et in Christi Schola pofil-
li, caprum moderemur, di-
tanis per diuin rudes illi
poſſunt eruditiri: we ought
to moderate our uſe of
things indifferent to the
capacity of our neighbour
as yet weak by ignorance,
and a little one in the
Schoole of Christ, and that
ſo long untill ſuch ignorant
persons may be instructed.
The reaſon of which re-
ſolution is, because after
inſtruction in true inter-
pretation of reaſon, as I
ſaid before in answer to
the fourth queſtion, they
that are ſcandalized are
accounted rather wilfull
then

then weake, and therefore
are sooner regarded.
Wherefore I adde that
unless wee finde here,
there can be no certain
rule given when men are
weake, when froward:
when we shunst forbear
our liberty; when we may
use it. Yet by instruction,
or giving a reason, I mean
not a mere Magisteriall
avowing of our liberty,
much lesse a jesting at the
weaknesse of him that
doubtes of it, but an hum-
ble, loving, and solid ma-
nifestation of it, by the
understanding, of the
weake.

A seaventh question
may be: whether that a
man may be guilty of sin-
full

6.14.
Que. 7.
What fore-
sight of
scandal
consequent
is necessary
to make a
man culpa-
ble of scan-
dalizing
this way.

full scandall in the use of his liberty, it be not requisite that he should have some foresight, or pre-conceite of it, or at least such particular advertisement of the scandall consequent, as if he had foreseen it he might have prevented the scandall? Ans. Whereto I ans were, that if a man use his liberty, and such scandall follow as he did neither foresee, nor imagine would follow, nor had any advertisement of it fit to foremind him of it, finis not to be laid to his charge in respect of such unexpected and unthought of scandall. In this case it may be *infortunium non*

vacuum, his mishap that his action should occasion anothers hurt, but not his sinne, to whom the scandall was by no default of his, no defect of charity, but by meere negligence in a sort unavoidable. This answer may be gathered from the Apostles resolution, 1. Cor. 10. 27. 28. In which the Apostle tells the Corinthians, that if any of them that believe not should bid them to a feast, and they were disposed to goe, they might eate whatsoever was set before them, asking no question for conscience sake. But if any man should say to them. This is offered in sacrifice to Idols,

they

Offscandalizing in Paul

they were not to eat, for
his sake that shewed it, and
for conscience sake, yet not
his owne conscience, for he
might use his liberty in
respect of his own con-
science, who knew the
meat offered to the Idoll,
to bee still nevertheless
Gods creature, whose the
earth is and the fulnesse
thereof; but the others
conscience, who was rea-
dy to conceive some ho-
nour given to the Idoll
by eating the Idolothyte.
Now from hence it is
plain, that if there had bin
none to give notice of the
exception of the weake,
there would have been
no sin in him that had ea-
ten though offence had
fol-

followed, which argues
that then a man onely is
guilty of sin in the scan-
dall consequent on the
use of his liberty, when
he hath had fore-notice
thereof. Addē hereto that
the scandalizing of weak
brethren reprehēded Ro.
14. it called a despising, or
setting at nought of a bro-
ther, ver. 3. 10. which im-
plies manifest knowledge,
that the weake were apt
to bee grieved by the
strong ones eating of
meats: yea in reason, and
agreeably to the cases re-
solved. Rom. 14. 1. Cor.
8. & 10. ch. it's not a mans
sin unless he know the fu-
turition of the scandal
with some morall certain-
ty

Of scandalizing in special

ty, so that if it fall out though we conceive it not likely it would, our Consciences need not to be troubled for that accident : because however factes done by ignorance of those precepts which God hath enjoyned are sinnes : yet contingent events not foreseen by us, cannot make those facts of ours which are otherwise lawfull, to become sinfull though the event be harmfull. God who hath tied us to know his will which he hath enjoyned us, hath not tied us to know these accidents , which *caliginosa nocte* premit, he reserves in his own breast. As it is

in slaying by meere chance mentioned Deut. 19.5. the killing of a man is a grievous misfortune, and in that respect to be lamented, but not a sinne, nor in that respect be repented: so in like manner such *casuall scandall* (as I may so call it) is to be bewailed as a mishap, but not to be mourned for as sinne.

An eight question may be: whether the restraint of using our liberty by reason of scandall be universall? *Ans.* No: scandall upon the use of our liberty, restraines us only *hic & nunc: in this place at this time:* it doeth not take away, but suspend

L the

Q. 5. 15.
Que. 8.
Whether
the re-
straint of
our liberty
for feare of
scandall, be
universall.

the use of our liberty. So that though a man may not use his liberty where and when there are persons apt to be scandalized: yet he may where & when there are none, or he knowes of none that are apt to be scandalized. In such cases the reason of the restraint ceasing, the restraint ceaseth. And this is agreeable to the Apostles determination 1. Cor. 10.27.28. resolving that a man that might not eat meat offered to an Idoll, when it was shewed him by another that it was an Idolothyre, had yet his liberty of his own conscience entire: which were not true if he might eat

ate at no time such meat, because he might not eat it at that time. To conclude otherwise inferres this absurdity, that the likelyhood, or accident of one Scandal utterly extinguisheth his gracious Charter of Christian liberty in that thing by which he was or might be once a scandalizer.

A ninth question may be, whether there may be scandal by omission of the use of our liberty in a thing indifferent? Ans. Omission I oppose here to positive action: As for instance, eating meat allowed by God is a positive action, and the use of our liberty: not eating meat

5.16.
Quc. 9.
*Whether
scandal
may be by
omission of
the use of
our liberty.*

that which we might Isa
privation and omission of
the use of our liberty.
Now that a man may be
guilty of sinfull scandal
by the omission of a duty
I determined before, c. 3.
§. 3. To which I adde that
sith the lawfull Magis-
trate hath power about
indifferent things to re-
straine, or require our use
of our liberty for the pub-
lique good, and we are
bound to make confe-
rence of obeying such com-
mands, not for the things
lasse so commanded, for
that is in it selfe indiffe-
rent, but by reason of the
authority to which God
hath made us subject, and
the end for which such
orders

orders are established, which all members of a common wealth ought to keep; therefore the omission of doing such things commanded is an omission of a duty (*rebus inpositis*) and the scandal consequent upon it, a scandal of the first sort, no wit of sinfull example. Moreover for a punctual answer to the present question, I conceive that there may be scandal by the forbearing the use of our liberty, when that forbearing though otherwise lawfull, occasions men to conceive some alienation of affection, some evil intentions, some superstition, or the like.

like evill in them who doe forbear it, our Saviour *Mark, 17, 27.* would have tribute mony paid for himselfe, & Peter, though he were free, and that because the not paying would offend them. St. *Peters* not-eating with the Gentiles was a scandal to *Barnabas* *Galatians 2, 13.* Frequent experience confirms it has the following of some actions which are in their kind indifferent, at some tatties doth grieve weak brethren, and offend others, when they are apt to conceive such forbearance to arise out of a malevolent mind, superstitious opinion, humour of singularity,

my contempt of others,
or the like cause.

A tenth question may
be whether a communi-
ty, a nation, the publique
Magistrate may be scan-
dalized? *Ans.* The use of
excommunication presup-
poseth that scandal may
be of the whole Church
by sinfull actions of one
member. Yea further it
is determined art. 34. of
the Church of England.
*Whosoever through his
private judgement wil-
lingly and purposelly doth
openly breake the tradi-
tions, and ceremonios of
the Chureb, which bee
not repugnant to the word
of God, and be appro-
ved, and ordained by com-*

§. 17.
Que. 10.
*Whether
a communi-
ty or a ma-
gistrate
may be
scandalized.*

Of scandalizing in speciall

mon authority ought to be rebuked openly (that other may feare to doe the like) as bet that offendeth against the common order of the Church, and woundeth the consciences of the weak brethren. Moreover experience shewes that whole nations or societies are sometimes offended with those who obserue not their customes, or orders, which are in their use indifferent, and not confirmed by any publique ordinance, but by use only received: and that such varying from them occasions anger, enmity, and such like evills.

An eleventh question may be: Whether sith the Magistrates

§ 18.
Que. 11.
*What we
are to doe
where
there is
danger of
scandal
one way
and of dis-
obedience to
the Magis-
trate another
way.*

Magistrates authority is one way of restraining or requiring the use of our liberty, and the danger of scandalizing another, upon supposition, that the lawfull Magistrate commands the doing or omitting of that which is indifferent, & on the other side there is danger of scandalizing, the question is which of these respects I am to be ruled by. Adams. There is no doubt, but that a good and wise Magistrate will resent in many cases the rigour of discipline to avoid scandal, as I said before §. 4. As the love-feasts, kiss of peace, vigils at the tombs of Martyrs, and other orders of the

L. S. Church

Church were in proesse
of time evacuated, when
they occasioned scandal.
But if the Magistrate doe
not suspend his commands,
then it is a hard case. For
either on the one side
there is danger of nullify-
ing the power of the Ma-
gistrate, or on the other
side of wounding or de-
stroying our brother.
Possibly it may so fall
out that a mans conscience
may without much diffi-
culty wende it selfe out
of this streight, by find-
ing some circumstances
preponderating either one
way or other. As for in-
stance, if the Magistrats
command bee about a
matter of great conse-
quence

quence, for the safety of the Common-wealth, to avoid a present evill: or if it be in a smaller matter infringed peremptorily, & vehemently, on the other side the effect of the scandall be not likely to bee plain Apostacy, or the like great sinne, but some grievance of mind, or discontent of the party scandalized, it is without doubt that then the Magistrates command is to be performed. On the contrary, if the Magistrates command be in a smaller matter, not bringing any great evil, nor likely to infringe the power of authority though the command be not followed

lowed, if it be not peremptorily, and strictly, but remissely urged: on the other side, the effect of scandal of the greatest sort of evils, very probable, and in a manner present, giving no time to finde a way to redresse it, then in this case the danger of scandal may prevaile for that time. But if we make the scales even: and propound the case thus: what if the danger of scandal be great, and manifest, on the one side, and the Magistrate peremptory in his command, and the thing commanded of great moment on the other side, the doubt is, whether of these two

two is to bee regarded? I determine that the Magistrates command should in this case sway our consciences: and that for these reasons following.

1. Because by the Magistrates command the thing required is made a necessary duty though in it selfe indifferent. For the command that ties *every* soule to bee subject to the higher powers, Rom. 13.1. requires obedience to them, which is the chiefest part of subjection. And this obligation of obedience is antecedent to the consideration of the scandal. For the sanction of the law precedes the accident of scandal. Now in

in things that are our duties wee must not omit them, or neglect them for feare of scandals. Therefore the Magistrates command in the case propounded is not to be neglected for feare of scandal. Against this argument Dr Ames. lib. 5. de consci. c. 11. §. 16. seems to except in these words : *Nulla au-
thoritas humana &c.* No authority of man can ei-
ther take away the nature
of scandal from that which
otherwise should bee stan-
dall, or the nature of sinne
from scandal given. For no
man can command our cha-
rity and consciences. *Vt
periculum scandali dati
præstare,* which I render
thus,

him, or counteruail, or be
referred before the danger
of scandal given. Where-
to I reply that it is not
true that the lawfull au-
thority of the Magistrate
may not in things indiffe-
ret make the doing of that
action not to bee a scan-
dall given, which other-
wise might bee. For if it
may make the thing com-
manded a duty by vertue
of the command, the scan-
dall consequent will bee
passive, or taken; not a-
ctive, or given. As we de-
termine of preaching, and
many other duties that
they are to bee done
though scandal follow:
so we are to say of obedi-
ence to the Magistrate in
that

that wherein God hath made us subject to him wee are to obey him, though scandall follow. If it bee said that preaching is a duty immediately enjoyned by God, the doing of that which the Magistrate commands only mediately: I answer. Though it bee true that for this reason the thing which the Magistrate commands is not so strictly our duty, as that which God commands: the Magistrates commands belonging only to his owne subjects, Gods commands to all: the Magistrates constitutions binding us only in reference to a superiour authority, and

superior end, the publique good, and therefore when they are contrary to the law of God, or nature, when there is some pressing necessity that cannot bee avoyded by reason of which wee cannot doe the thing commanded, if the necessity bee true, and not fained, and the not-doing of the Magistrates command be without contempt of authority, or ill example to others, or if the thing commanded should be in truth plainly contrary to the publique good, as it may happen sometimes some commands may, if strictly urged, ~~not~~ according to the letter, But Gods

Gods commands binde
absolutely, without limi-
tation. I say though for
these reasons the thing
which the Magistrate
commands be not our du-
ty so strictly as that
which God immediately
commands: yet when it is
a duty (as it is when it op-
poseth not Gods law, the
law of nature, or the pub-
lique safety) there is an-
cessity of obeying the
command of the Magis-
trate, as of obeying Gods
immediate precepts: nor
may the one bee omitted
to avoyde scandal any
more then the other. As
for that which is said that
*the Magistrate cannot re-
straine our charity.* 'Tis
true:

for charity is an inward affection of the soul, which none but God can command; as none but hee can search, and punish, yet the Magistrate may restraine the abusing of our charity somewayes, as forbidding to relieve malefactors, rebels, vagrants &c. so that hee should sin that should preictres indeit a worke of charity, before a worke of obedience to the governour, which is a worke of pietie to a publicke person, and the Father of the country: whereas the other is to a private person of common respect. But the Magistrate cannot command

our consciences. Answ. That the commands of men doe in no sort bind the conscience, cannot be said without contradicting of S. Paul. Rom. 13.5. They must needs bee subject not onely for wrath, but also for conscience sake. They that say least for governours, say they may by their lawes binde the conscience immediatly, and by vertue of Gods precept, although not immediatly and of themselves. Now this is enough to prove that it is the duty of Christians to doe the lawful commands of the Magistrate. As for that which is said that the danger of scandal is before the disobedience to the commands

hands of men. I suppose
not: for the evill by disobeying of the Magistrate
is certaine, if not more
certaine then the evill of
scandal, the evill of scan-
dall more remediable
then the evill that fol-
lowes on the disobeying
the Magistrates command:
for the one is likely onely
some transeunt harme in
the mind or conscience of
the scandalized person,
the other a constant per-
manent harme in the com-
mon wealth, such as many
times overthrowes go-
vernement, and in fine dis-
solveth a commonwealth:
the one usually extends to
few, the other to the
whole community. And it

it is taken for a plain truth.
Prestas ut percas unum,
quam unitas. Or as Celsus
phas once said, It is expe-
dient that one should die
for the people, and that the
whole nation perish not. Is.

III. 52. Adde hereto that
there is a scandalizing of
the publique Magistrate
and others by disobedien-
ce, as §. 17. was deter-
mined, which is as regar-
dable as well as the scan-
dalizing of private per-
sons, unless too much
partiall respect sway men,
that they will not judge
righteous judgement. 3. I
argue thus, If it be not de-
termined that the obeying
of the Magistrates com-
mand were to be prefer-
red

ni before the declining
scandal, that may hap-
pen by such obedience,
then it will follow that
both the Magistrate is
bound to revoke or sus-
pend his lawes, when
there is likely-hood of
scandal to follow. For he
is not to urge men to doe
that which is evill; Now
this would make all go-
vernours that make con-
science of their com-
mands almost perpetually
uncertaine, whether they
may command any thing
or no: or make their con-
stitutions invalid, sith they
can seldom make any
orders, but that scandals
will arise, as experience in
all ages hath proved. And
Subjects

subjects also shall have power to neglect such constitutions, and so to make them as no lawes in the same case. The consequent of which being granted, I suppose can be no less then *Anarchy*, and confusion. The mischiefe of which is greater then I can expresse, and such as the avoyding of scandalizing of some soules cannot countervale: wherefore as it is said in the case of exacting an oath of a perso, that (it's likely) will forswear himselfe. *Fiat justitia & ruat cælum.* Let justice proceed, though the heaven fall: so say I, let goverment stand though subjects bee scandalized.

3. Lastly

3. Lastly, If a man in doing any lawfull thing make it knowne that hee must doe it by reason of the command of authoritie, or it bee otherwise manifest that that is indeed the reason of his doing, surely he that is offended is rather unrighteous, and evill minded, then weake, that will think that lawes must bee broken to please him : and therefore the scandalizing of such not regardable.

A twelfth question may be : If it fall out that in the doing or omitting of a thing indifferent some will bee scandalized if it bedone, others if omitted, some offended if it be done

S. 19.
Que. 12.
What we are to doe in case of scandal, either by using or not using our liberty?

M

done

done this way, some offend if not done this way, so that there is apparent danger of scandal either way, what is to be done in such a case? Ans. D. Ames. *L.5. de conscientia. c. 11. §.* 18. denies the case and sayes, *nulla datur talus perplexitas, ut necessarium si pio homini sive hoc vel illud faciat, sive non faciat scandalum alicui dare.* There can bee no such perplexity, that it shoule bee necessary for a godly man, whether he doe this or that or not doe it to scandalize some one. Which assertion of his is both against experience, and reason. Against experience: For the contrary fell out in S. Peters

This case, Gal. 2. 12. in which it is plaine in the carriage of that matter, that if he did eat with the Gentiles he was in danger of scandalizing the Jewes, if hee did not eate with them to scandalize the Gentiles. And it falls out too frequently in our own dayes, that in the use of some rites in themselves indifferent, some are offended with the use of them as Popish, some with the not using them as arguing the affectation of Novellisme and singularity. Against reason. For such scandall ariseth from the opinion that is had of a thing indifferent, when the action of him that of-

fendeth dasheth against it, and it is undoubted that even godly men, may have opposite opinions of things indifferent, one thinking them fit, another unsit : one thinking them needfull, another evill, it is plaine in reason that it may so fall out that the doing or not doing of somthing indifferent may crosse the one or the other of the opposite opinions, and so scandalize either the one or the other. The resolution of *Calvin, Epist. 379.* is right and good, that a scandall of a few must not sway us in a thing not repugnant to Gods word. *Vbi major numerus pervincit,* where

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the greater part is on the contrary, no notwithstanding it draw civil consequence after it. And in like manner may it be said, *ubi potior numerus per vincit*, where the better part is on the contrary; as the governor, the most wise, learned, and faithfull Christians. Likewise consideration should be had to offend those rather whose offence is easier remedied, or the consequence of their scandal less pernicious, than those whose offence is more hardly redressed, or the consequence of their scandal more pernicious. For in such cases prudence must rule our consciences to respect primarily the more considerable part, &

Of scandalizing in specially

to avoyd the more dangerous consequences.

5.20.
Quc. 13.
*What we
are to doe,
when the
forbearing
of our li-
berty en-
dangers the
lffe of it.*

A thirteenth question may be: It may so fall out that either by the frequent, or incommodious forbearing of the use of our liberty at some time, our lawfull liberty may be so indangered, that an opinion may thereby be settled as if it were unlawfull simply, which we forbear onely by reason of the feare of scandal, or as if it were necessary which wee onely doe to avoyde scandal, what is a christian to doe in this case? *Answe.* The example of S. Paul is commonly by Divines produced as a resolution of this question.

We

We read *Act. 16.3.* that Paul tooke and circumci-
led Timothie to avoyd the
offence of the Iewes
though the law of cir-
cumcision, and other le-
gal ceremonies were then
abolished: and hee had li-
berty to omit it. But hee
tells us *Gal. 2.3.4.* that Ti-
motheus was not compelled to be
circumcised, and that be-
cause of false brethren un-
awares brought in, who
came in privily to spye out
our liberty, which we have
in Christ Iesus, that they
might bring us into bond-
age. To whom saith he:
v.5. We gave place by sub-
jection no not for an houre,
that the truth of the Gos-
pell might continue with
them.

them. While the liberty of uncircumcision was unchallenged he did with security circumcise *Timothy* to avoyde offence: but when the truth of christian liberty was challenged and endangered he would not yeild to doe the same to *Titus*. From which practise avouched by S. *Paul*, and therefore propounded by the holy Ghost as imitable by us, this rule may bee safely inferred : that when by use or disuse of our liberty, the truth of our liberty is in danger to be impeached, wee are then rather to put our selves on the hazard of scandal, then to loose our liberty it selfe.

else. For it is a more precious thing not to have our consciences in bondage of the truth impaired, than can be countervailed by the pleasing of some men. Truth is an unvaluable jewel, which wee are not to forfeit to win mens affections. *Præstat ut scandalum admittatur, quam veritas amittatur:* is the approved rule of S. Augustine. Better admit scandal than loose truth.

A fourteenth question may be: whether if on the one side our life should be indangered by forbearing the use of our liberty, and on the other side there be likely-hood of scandal if we use it, is our liberty to

5.21.
Que. 14.
*What are
we to doe
when there
is danger
of life by
not using
our liberty,
or scandal
by using it.*

Of scandalizing in special

bee used to save our lives, or to beforborn to avoyd scandal? Answ: It is a rule received, which Aqu. 2^a, 24, qn. 43. art. 7. cites as out of S. Hicrome, that that which may be omitted, *Salvâ triplaci veritate scil.* *vita, justitia, & doctrina,* a threefold truth of life, righteousness and doctrine being preserved, ought to be omitted to avoyde scandal. According to which exception it followes that wee are not to omit our liberty when our life is endangered. And there is plain reason for it, from the precedency of our selves among the objects of charity before others: wee are to love others as our

ourselves, not afore our
lives. 2. In respect of the
greatnesse of the danger
of loosing our life above
the danger of scandall.
For, 1. the danger of loo-
sing life may be more cer-
tain in forbearing our li-
berty, when naturall ne-
cessity requires us to use
it, then the event of scan-
dall can be, depending on
the changeable mind and
will of man. 2. The evill
of loosing life is plainly
remediless: life lost can-
not be recovered by man:
but the evill of scandall is
not *simpliciter irremediable*,
simply remediless,
but that instruction, ad-
vice, example, prayers may
by Gods blessing restore
the

the person scandalized. If it were so that it were revealed by God that by using my liberty to save my naturall life, I should inevitably cast my brother into everlasting fire, surely charity bindes mee to loose my life rather then to damne my brother. But this no man doth by using his liberty, at least God reveales no such thing. But what means the Apostle then
I. Cor. 8. 13. when hee saith; *If meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend?* I answer: The Apostles resolution is not to abandon all meat and

and dye to avoyd offence: but to eat no flesh, without which he might live. And accordingly wee are to forbear our conveniences, and priviledges which serve us *ad beneficium* to our well-being: but nor our lives or lively-hood that is necessary *ad esse*, simpliciter, that wee may have a being.

A fifteenth question may be: whether if there appear danger of scandal to some in using our liberty, and likely-hood of opposite good to others by using it, we are to forbear it? *Ans.* No: For in this case the use of our liberty to that end is a duty, as being a greater exercise of charity,

5.13.
Ques. 15.
What we
are to doe
when
there is
feare of
scandal to
some and
hope of
good to o-
thers by
use of our
liberty.

ty, the scandall being not remediable, unlesse by reason of a perverse mind: which kind of scandall is not to be regarded.

§ 23.

Que. 16.
How farre
we are to
regard the
Scandal
that ariseth
from fancy
without any
probable
reason?

A sixteenth question may be: whether wee are bound to forbear the use of our liberty to avoyde the scandall of our weake brother offended with our action as conceiving it evill without any probable ground? *Answe.* I thinke not. For there was probable ground of the evill of eating the *Idolothyes* 1. *Cor. 8.* and of the eating of the meates and negle~~c~~t of dayes mentioned *Rom. 14.* And in reason, if a mans conceit without shew of reaſon or

meere

more fancy shall hinder
me in the use of my liber-
ty, my liberty is no liber-
ty in effect. Besides if hee
conceive ill of my action
without some probable
reasons moving him ther-
eto, his conceit is rather to
be interpreted an effect of
self-will, or ill-will then
of weaknesse, and so not
to be regarded: If it be ob-
served, as frequently it is,
that the Apostle i. *Theſ.*
v. 12. chargeth christians
~~thus do we all day long worke &~~
Abſtaine from all
appearance of evill, and
therefore wee are not to
doe that which feemes to
bee evill to another,
whether upon probable
reason or fancy though it
be

be not in it selfe evill. I
answere, 1. that *specie* signi-
fies the *sort* or *kind* of
things, answering to *genus*
and *species*, as Cicero ren-
ders it, and that Tremelli-
us out of the Syriack trans-
lates it *ab omni voluntate*
mala fugite, fly from all e-
vill will, that is, as he in-
terprets it in the Margi-
nall note, *negotio male*, si-
vere mala, evill businesse,
or evill thing, so that it
might be translated, *ab-*
staine from every evill
thing, or every sort of e-
vill. 2. That though Be-
za with others read *ab*
omni specie mali, from eve-
ry appearance of evill: and
expound it not only of
that which is evill in it
selfe,

life, but also of that which though not evill in it selfe, yet seems so to others: yet more plainly according to the originall is translated by the vulgar and Tigurine translators, *ab omni specie mala*, from every shew which is evill. According to either of which readings this text will prove only that we are to avoide that which is an evill thing or appearance it selfe evill, and makes nothing to prove that we ought to abstaine from a thing or appearance not evill but indifferent. 3. That Chrysostome, the Greeke Scholast, and others apply it onely to false doctrines,

OR

or lies of false prophets. As if the Apostle had said, Though you are not to quench the spirit, yet you are to try all doctrines, and to abstaine from that which appears evill: which would be nothing to the abstaining from the use of things indifferent, when they seem evill to another. 4. But let it be granted, that it is meant of evill appearance in respect of practise, yet it may be doubted whether the Apostle means it of that which appears evill to another or to a mans selfe: surely the *series* of the text doth best suite with this interpretation. Abstaine from that which

which appears to your
selues to be evill: for ha-
ving said, Try all things,
whether doctrines or pra-
ctises, to direct the what
to doe he addes, Holde
that which is good, that is
what you finde upon tri-
all to be good, and ab-
haine from all evill appea-
rance, or appearance of e-
vill, which so appears to
you upon your triall.
Which exposition besides
that the words of *Calvin*
in his Commentary im-
ply he so conceived it,
with other learned men
that approve it, and so
farre as I see into the text
seems to be most genuine.
Now if this exposition
stand, it makes nothing
for

for the abstaining from
the use of our lawfull li-
berty which appears evill
to another, but from
that doctrine or practise
which appears to be evill
to our selves, that we may
not sinne against the light
of our own conscience.
Lastly, if it were granted
that the Apostle forbiddes
us to abstaine from all
that which appears to be
evill to another, yet no in-
terpreter that I meet with
understands it of such ap-
pearance of evill, as is con-
ceited to be such upon
some erroneous pri-
nciples in him that conceives
it to be such, or by reason
of the meere fancy, or ri-
gid austerity, or evill will,
or

or such like cause of him
that thinkes it evill: but
they usually apply it to
such causes or signes of
manifest evil as are means
of drawing to some noto-
rious sinne, as going to
heare a Massie, which is a
caule and signe of Idola-
try, or wanton dalliance
which is a cause or signe
of whoredome. And they
apply hereto that saying
of Iulius Cesar, that Ca-
sars wife shoulde be free not
only from evill, but also
from the suspition of it. So
that even in their intent,
this Scripture is not ap-
plicable to this purpose, as
if the Apostle did prohib-
ite a Christian to use
any thing that another
thought

Of scandalizing in special.

thought evill, whether he thought so upon probable reason, or no reason, upon some ground or none. And to speak truth, the application of this text in that manner as it is by some, as if the Apostle did forbid us the use of any thing though indifferent it selfe, when it appears as evill to another, without farther restraint, is very absurd and so unreasonable as that it will bring a yoake upon mens Consciences impossible to be borne, sith there is scarce any thing a man can doe, but some or other, Infidell or Christian, weake or strong in the faith orthodoxe or superstitious.

Rious will think it to be
evill, that saying by expe-
rience being found true,
quod homines, tot senten-
tia, so many men, so ma-
ny mindes : nor shall a
mans own conscience on-
ly make a thing evill to
him, but the conscience of
any other man in the
world. These are the most
material questions which
have occurred to mee.
Which having finished, I
passe on to application &
so to the concluding of
this point.

First then wee may
hence perceive how evill
and uncharitable their
dispositions are, who use
their liberty in things
lawfull without heeding
of

5.34.
Applicati-
on 1. To
manifest
the uncha-
ritableness
of scanda-
lizers by
abuse of
their li-
berty.

of scandall, surely there are every where a great number of men of this temper, that will eate and drinke and play, & cloath themselves, and doe innumerable other acts without the least thought, or regard whether others be pleased or displeased, scandalized, perverted by their actions. Alas! said I they will doe these things without respect of avoiding scandall? I might have added, there be not a few that make but a jest of scruples concerning scandall, yea that of set purpose with delight doe such things as they know will offend, that they may provoke and offend their brethren.

brethren. All such persons doe undoubtedly walke after their owne lusts, who neither for God nor for mans sake deny themselves any thing. It is manifest that it is their Lust that rules them, not Obedience to God, not charity to men, not advised reason: and it shewes a heart in them ready to doe unlawfull things for their lust, who will doe lawfull things so unlawfully. My brethren we are most apt to offend in things indifferent: it's easie to slip from the meane to some extreme or other; and so much the rather because in such things men usually walke

not with much wariaesie; In things plainly evill, mens consciences will easily checke and correct themselves, because the evill is so apparent: but in things indifferent, men fall into evill afore they are aware. Wherefore those that are wise-hearted, and right-hearted christians, will so much the more watch themselves in the use of such things: they are carefull neither to offend God, nor men, neither to abuse their priviledges against Gods glory, nor their brethrens good; only men whose lust is their law, will have their sports, feasts, fashions, and the like

like things in themselves lawfull, after their owne wills, though God be provoked, or their brethren damned.

Wherefore it concerns us all to take heed of scandal in the use of our liberty in things indifferent: I meane of scandal both active and passive: And therefore this admonition is to be conceived as pertaining both to them that use their liberty, and them that may be offended with it. 1. Those that are to use their liberty are to take heed that they marre not their good by evill-handling, to wit by using it to destruction, and not to edification of

S. 25.
2. To dis-
swade
them from
this sin,
with dire-
ctions a-
gainst it.

their brethren. Our liberty is a great bleffing of God: it is no small beofit that we may have his creatures to use, that he hath made us under himfelfe Lords over the works of his hands: And though he require obedience of us, yet he hath giuen us a large scope in things after our owne wills, enough to satisfy us if we have any reason: we may eat this or that, weare this or that, dwell here or there, and a thouſand more ſuch things are left to our owne choice: But what then? Shall we grow petulant and wan-ton? Shall we be like an ungracious ſonne, who when

when his father hath put
an estate in his hand, fol-
lowes his owne pleasure,
regarding neither parents
nor brethren? God forbid
we should thus requite
the Lord! Nay rather it
becomes us, as wee have
all our priviledges from
God, so to doe as a good
child to a kinde father, a
generous Favorite to a
munificent Prince, even
to lay all our gifts at the
donours feet, to devote
them all to his honour
that gave them freely: to
spend that for his service
which he hath so frankly
endowed us with. It's to
bee remembred that we
are not Proprietaries, but
Visfructuaries of Gods

N 3 creatures:

Of scandalizing in speciall

creatures : they are his goods still , though put into our hands , to occupy : the earth is still the Lords and the fulnes thereof : we may not say of it, *wee may doe with our owne as we list.* That wee ought to doe which the Apostle inferres hereupon , *Whether wee eat or drinke, or whatsoever we doe, do call to the glory of God.* 1. Cor. 10. 31. Not forgetting our brethren , but as it is added v. 32. *giving none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God:* or as we are admonished. Gal. 5.13. *Though we are called to liberty, yet not to use our liberty for an occasion*

to the flesh: but by love to
serve one another. It will
be but a miserable advan-
tage to vs to vse our liber-
ty, so as to spurn at Gods
honour, and to trample
our brethrens good vn-
der our feete: to obscure
the lustre of Gods glo-
ry, or to make gashes in
our brothers conscience.
Shall a man because he is
strong, kicke the weake
under his feet? Shall a
man use his owne happi-
nes no better, but to make
others miserable? No, no,
(Brethren): Mercy, Ju-
stice, Charity, our Call-
ing, Christs example, all
these and more then these
should teach us better, to
seeke not our owne, but

one anothers weake, to
use our owne good, so as
not to spoyle anothers
peace. We are to remem-
ber, that as our Saviour
said, *me should have the
poore alwayes with us*, so
it is true also, that we shall
have the weake in faith
alwayes with us, and
therefore it will be a per-
petuall duty, *to supporte
the weake.* -- To this end, i.
get a tender, and compas-
sionate love of thy bro-
ther in thy heart: thou art
bound to love all men:
but thy christian brother
chiefly. Let the love of
Christ to thee, and him
be thy patterne: *he would
not*

not break a bruised Reed,
nor quench smoaking
Flaxt: Isai. 42. 3. He fed
his flock like a sheepheard:
he gathered the Lambes
with his arme and carried
them in his bosome, and
gently led those that were
with young. Isai. 40.

ii. Oh get such a tender
love, that yee may be as
the Apostle requires, τὴν
πατρός αὐτοῦ φιλίαν προσέχειν
Rom. 12. 10. Inclined to
tender affectionate kind-
nesse one to another in bro-
therly love, that thou
maist communicate to
them the warmth of thy
bosome, that they may
have heate by thee, and
the kissing of thy mouth,
that they may have de-

light by thee, and the strength of thy armes, that they may have safety by thee, not be expoled by thee to dangers, much lesse bitten and devoured by thee: you are not borne for your selves: you have not your goods on-ly to serve your owne turnes. *They are thy bone, and thy flesh, yea thy spirittoo, if a christian.* If there be any excellency in thee: yet both are of the same kind: If thou dif-ferest from him, yet *who made thee to differ from him? Or what hast thou that thou hast not received?* Love him there-fore and despise him not: bee tender over him, and not

tilly wish that all christi-ans, especially those that are set apart for the mini-stery of the word, would take heed of one evill to which in these times men are very prone. I meane the teaching of many things to be evill, whose abuse only is evill, not the things themselves, For what ever bee the cause whether it bee facility of sliding into extremes, or unskilfullnesse to distin-guish betweene the use and abuse of things indif-ferent, or the debility that is in many to reason, and to gather right conse-quences, or the preoccu-pating of mens minds with erroneous prin-ci-ples,

not contemne him: 2. Get much prudence also to know the condition, inclination, minde of thy brother. Much charity may make us willing, but there must be much prudence also to make us able to avoyde scandalizing. There's such variety of dispositions, opinions, and conditions of men that it is no small difficulty o avoyde scandalizing of some one or other. Neverthelesse if we doe what lyes in us, the Almighty will accept of the integrity of our hearts, and not impute to us our defects of imprudence.

And here I could hear-
tily

ples, or that *μυρτια αρσον-*
ων, as St Basill calls it,
the immoderate drawing
things to a contrary way,
asto think that to be most
right which seemes most
contrary to *Papery*, pro-
phanesse, or the vitiou-
ness of the times, or the
addictednesse that is in
men to hold that which
their affected teachers
doe vent, or *studium par-*
tium, a desire to promote
some party, or to have, and
to entertaine opinions
peculiar to such a party
as a Cognizance for
them to be discerned by
from others, or an affecta-
tion of singular opinions,
I lay what ever bee the
cause the great Charter
of

of christian liberty is too much inlarged by the licentious, who make that indifferent which is evill, or necessary, to the confirming of themselves in sin: and on the other side is too much straitned by others, in making things evill which are not so, expunging that out of this gracious Charter, which God hath indulgently granted us therein. Both which are contrary to Gods precepts, which require us neither to do good evill, nor evill good. Isai. 5. 20. to turne neither to the right hand nor to the left. Deut. 5. 32. And therefore as the one is a transgression against God, plainly

plainly violating his precepts: so the other is an intollerable presumption against the soveraigne authority of the great Law-maker to impose lawes on mens consciences which God hath not made: and in the effects of it, it is dangerous. For it is in truth a seminary of superstitions, which doe alwayes attend errors of conscience, and the great nursery of scandalls, in intangling mens consciences with unnecessary scruples, disquieting and discomfiting men thereby, occasioning the neglect of necessary duties whilst zeale is bent on things unnecessary, raising many jealousies,

jealousies, alienation of affections from others, rash judging, seperation from communion, and a world of other evils, which according to the fruitfullnesse of errorre arise from this one roote. Wherefore I beseech all christians, specially ministers of the word in the bowells of Iesus Christ, to bee very well advised either how they allow of that as lawfull which is indeed sinfull, or condemne that as sinfull which is indeed lawfull, and in their invectives against sinne, so to temperate their speeches, that the abuse and use of things bee distinguished, that

that corne bee not pulled
up for the weeds sake.

2. As for those that
are apt to be scandalized,
it concernes them to con-
sider that their taking of-
fence at their brothers li-
berty is their owne weak-
nesse, and danger. It's
sure thy weaknesse of
judgement, or affection
that thou art so apt to
umble at thy brothers
actions. And is not weak-
nesse burden enough to
thy selfe, but that it must
also become thy brothers
burden? Wilt thou make
thy ignorance his punish-
ment? Learne better that
most necessary lesson, de-
scendere in teipsum, to look
into thy selfe, and to
know

§. 26.
3. To ad-
monish men
of being
scandal-
ized by ano-
ther's use of
his liberty,
and dire-
ctions to
that end.

know thy selfe : to take a right measure of thy knowledge , and to submit thy selfe to the reasons and judgements of the stronger. It concernes the Father to bee indulgent to his childs weakness : but the child shoulde learne to submit to the Fathers judgement. The stronger should favour the weaker , but the weaker should preferre the stronger before themselves. 2. It's thy danger also : How doſt thou by such stumbling incommodate thy selfe ! Thou mightest learne good by thy stronger brother , thou takeſt harme : hee might bee a ſtaffe to stay thee ,

thee, thou makest him a stumbling-block to overthrow thee: he might ease my conscience, so as to walke more comfortably: thou makest use of him onely to fetter thy conscience that it may walke more heavily: he might heale thy sores: hee doth but wound: ther's disagreement from that which should promote charity, a breach where there should bee strongest affection. Doe not thy selfe so much harme, thy brother so much wrong. To this end receive from me these directions. 1. Acquaint thy selfe with the difference that is to bee made between superstructures

ctures and fundamentalls
of Christian doctrine,
whether of faith or pra-
ctice : Know this , that
though hee is no true be-
leever, that believeth not
all Gods truth which hee
knowes to bee Gods
truth, nor truly obedient
that obeys not all Gods
precepts , which hee
knowes to be such, yet he
may bee a true believer,
and truly obedient , who
believing and practising
fundamentals , things ne-
cessary to be knowne and
practised by all , yet be-
lieves not , or practiseth
not sundry superstruc-
tures , not out of unbe-
liefe of God or enmity
to his will, but simple ig-
norance.

pecial
ntalls
rine,
pra-
that
e be.
s not
n hee
Gods
dient
Gods
hee
t he
vet,
who
sing
ne-
and
be-
eth
ru-
be-
ity
ig-
ce.

norance. Bee not then
hardly conceited of him
that knowes not , or pra-
tiseth not through igno-
rance things not funda-
mentall, especially if they
be remote from the foun-
dation. Let not thy zeale
be equall for the smaller
*and the greater masters of
the Law*, as our Saviour
distinguisbeth them, Mat.
13.23. 2. Bee not rash or
too stiffe in thy opinion,
when it is *circa disputabi-
lia, about disputable points,*
such as honest and learn-
ed men doe vary in , so
that it can bee hardly dis-
cerned, who is in the right.
Let thy conceits of thy
selfe be modest : and bee
willing to learne from a-
any

any one that which is truth. 3. Be not apt to suspect anothers unsoundnes: *Judge not that thou be not judged.* Mat. 7. 1. Who art thou that judgest anothers servant? Rom. 14. 4. *Why dost thou judge thy brother?* Wee shall all stand before the judgement seat of Christ. verl. 10. 4. Lastly wherein thou agreest with thy brother, what thou hast learned as he hath done, profess that; practise that with concord, and waite till God shall joyne you together in one mind, and one way for the rest. Remember that golden rule of the Apostle. *Philip.* 3. 15, 16. *Let us therefore as many*

many as be perfect bee thus minded: and if in any thing ye bee otherwise minded, God shall reveale even this unto you. Neverthelesse whereto wee have already attained, let us walke by the same rule, let us mind the samething.

CAP. 5.

Of scandalizing in speciall
by enticing practises.

HE next way of scandalizing is by devised practises intended to beguile mens soules, and to harme their consciences: to which also the generall assertion is

§. 1.
A woe be-
longe to
scandalit-
zers by en-
ticingpra-
ctises.

to be applyed, and a woe
is to bee pronounced as
belonging to them that
by cunning and subtle
devices, by counsels, per-
swasions, laying before
men alluring objects, doe
scandalize others. Such a
one was *Balaam*, Revel.
2.14. Who taught Balaak
to cast a stumbling-block
before the children of Isra-
el, to eat things sacrificed
to Idols, and to commit
fornication. But Gods
vengeance followed him,
he was slaine with the
sword by the *Israelites*,
Num. 31.8. And St Iude
vers. 11. tells us, a woe is
to them that runne greedi-
ly after the error of Ba-
laam for reward. Of the
same

same stamp was *Ieroboams* the sonne of *Nebat*, who caused Israel to sin, by setting up two Calves of gold, one in *Bethel*, and the other in *Dan*, instituting high places, and Priests of those Calves, offering sacrifices, and keeping a feast to them.

1 Kings 12.30. &c. The issue of which was the cutting off his house, and destroying it from off the face of the earth. *1. Kings. 13.34.*

And he his still stiled by the holy Ghost *Ieroboam the sonne of Nebat which caused Israel to sinne.* The like woe in some one way or another belongs to all those that tread in the

O same

S. 2.
How men
Scandalize
by enticing
practiser.

same steps.

To conceive more fully of this sort of scandalizing, we are to consider that this kinde of scandalizing hath diverse acts. The first and principall is in the braine, that contrives some pernicious device to ensnare mens soules by, for the most part intended to that end: but if it stay there, and shew not it selfe in outward act, it is only a scandall inchoate or begun. The outward acts by which it shewes it selfe, are either of words, or of deeds. We may see it in the scandall of *Balaam & Balak*: *Balaam* devileth a way to scandalize the Israelites

raelites by sending the whoorish daughters of Moab among them, thereby enticing them to commit whoredome, and to joyne with them in their Idol-feasts: *Balaam* deviseth this, he imparts it to *Balak*, and He puts it in practise: in this *Balaam* was the principall, *Balak* the accessary: *Balaam* began the scandall. *Balak* perfected it. *Jonadab* the son of *Shimeah* deviseth a way for *Amnon* to practise his incestuous lust with his sister *Tamar*, & adviseth him to execute it, by which he committed a foule sin. 2. Sam. 13. 5. This counsell of *Jonadab* was a scandall to *Am-*

non by a subtil way. In like manner the *Apostate* abstaines from the shedding the blood of Christians which *Diocletian*, & other Emperours before had shed: he saw that it did but encrease Christianity, men being ambitious of death that they might have the honour and Crowne of martyrdome. But hee uses fly and cunning devices to inflame men in *Paganisme*, he promotes the most zealous Pagans, makes the schooles free only for them, countenances them, iceres at the doctrine of Christ, scoffs at the rites of Christians, foments their contentions, and thereby drawes many

many to Apostasie ; many to a love of Paganisme, and thereby scandalizeth them. Innumerable of the like subtil devices are used in every age to insnare mens souls by enticing them to doe evill. And this sort of scandalizing differs from that scandal which is by sinfull example , in that the action of such scandal is intended onely for to satisfie the doers lust, though it becomes scandalous by it's venomous nature : the scandal by an enticing practise is sinfull, and intended also to further sin, though sometimes in the scandalizer know not the thing hec
O 3 persuades

S. 3.
Difference
of scandaliz-
ers by en-
ticing pra-
ctises in
respect of
the part
they all
therein.

perswades to, to be sin. It differs also from scandal by persecutiō in that that scandal is by force, the other by fraud.

Now all such kinde of scandalizing by enticing practises is sinfull and deserves woe, but all is not alike sinfull; nor hath the same degree of woe awarded to it: For difference is to bee made between scandalizers according to the part they act in this tragedy, or mischiefe of scandals. For there are some that are the contrivers, & Counsellours of such diuellish machinations: others only *mots mouens*, being set on worke they execute.

The

The inventor & persuader in this thing is deeper in the guilt of the scandal than the meere actor. For it is more voluntary in him that contrives, more of his own motion, than it is in him that acts what another suggests. He that leads and rules the other is the principall, hee that consents and followes is but a second. Wherefore the scandalizing of the children of Israel by the daughters of Moab is rather in scripture imputed to Balaam, who taught that wicked device, then to Balak who put it into execution: and Jeroboam that deviled the golden Calves is rather laid to O 4 cause

cause Israel to sinne, then
the workman that made
and set them up.

S. 4.
*Difference
of scandalizi-
zers by ex-
amining pro-
perties in re-
spect of the
motive
which incite
them.*

Secondly, difference is
to be made between scā-
dalizers of this kinde in
respect of the several mo-
tives which lead them to
offend others. For first,
some doe scandalize o-
thers out of craft for their
ungodly and unrighteous
ends. Thus *Balaam* the
sonne of *Poor* devised a
way to scandalize the Is-
raelites that hee might
gaine the wages of the un-
righteousnesse. 2. Pet. 2.
15. *Acroboam* the sonne of
Nebas sets up two golden
Calves at *Dan* & *Besbel*,
which became a snare to
the people of *Israel*, & this
was

was done to maintaine his rebellion against his Prince, and confirme the kingdome to himselfe, 1. Kings. 12.26.27. Jonadab the son of Shimeah persuades Amnon to ravish his sister, & this was done that hee might the more ingratiate himselfe to Amnon his friend. 2. Sam. 13.3. The Pharisees de-viled waies of superstition and hypocrisie that they might devoure widomes houses. Mat. 23.14. 15. Elimas the sorcerer with subtillty seeks to turn away the Deputy from the faith, that hee might retain his power with him. Acts. 13.8.10. The false Apostles sought to corrupt

rupt the faith of the *Gala-*
thians concerning Iustifi-
cation by the law that
S. Paul being excluded,
themselves might be affe-
cted. Gal. 4. 17. Those of
whom the Apostle saies,
2. Tim. 3. 6. *that crept in-*
to houses, and lead away
filly women laden with sins
led away with divers
lusts, did it no doubt to
make a prey of them.
And with the same spi-
rit at this day doe many
seducing Jesuites and Se-
minary Priests *bred of the*
smoke of the bottomlesse
pit scandalize many igno-
rant or corrupt soules by
drawing them to their
impious Idolatry, & su-
perstition, their Antichri-
stian

stian errors and deceits, that they may maintaine the unrighteous tyranny of the Roman Bishops, maintaine themselves, their Colledges, and fraternities in a rich and plentifull manner by *Drurifying* (as the secular Priests call it) that is by cheating their proselytes. And no better are the ends of many other Heretiques, as *Socinians*, *Anabaptists*, *Familists*, *Separatists* and the rest of the litter of grievous Wolves, as S. Paul calls them, *Acts* 20. 30. that enter among Christians and spare not the flock. Cofin-germanes to which are all that for wicked ends corrupt

rupt mens consciences: as
the harlot that enticeth
lovers to her for gaine:
that corrupt young heires
in their manners by hu-
mouring them, pleasing
them in their vaine lusts
of swaggering and gal-
lantry (as they call it)
that they may in fine
cheate them of their
lands or money by game-
ing with them, or some
such practise: *that make*
their neighbours drinke,
put the bottle to them, and
make them drunken, that
they may see their naked-
nesse, an use in Habakkuks
times. Hab: 2. 15. That
they may discover their
secrets, robbe their poc-
kets, draw them to sure-
tisship

ship for them, and such other evill purposes. Now all these doe scandalize *plena voluntate*, with full will, wittinly and deliberately, and thereby shew themselves to bee full of Satan , throughly diabolized professours of his art, which is to make it his businesse , to goe about seeking whom he may devoure : they are as S. Paul called *Elymas*, Acts 13.10. *children of the Devil*, *enemis to righteousness*, *that cease not to pervert the right wayes of the Lord*. 2. Some doe scandalize others by enticing practises not out of any oblique or indirect ends contrary to their pretences:

ces: but out of love and zeale to their errours, or other things wherein they scandalize them. Of this sort are many Heretiques and Scismatiques, and Idolaters that sollicite men to embrace the errours they hold, or the superstitions they practise out of meer zeale to their errours and superstitions. *Iezabel* was zealous for the worship of *Baal*, and therefore shee entertaines and promotes the Priests of *Baal* at her owntable, that shee might further her superstition, out of the mad affection shee had to the Idol. Saint *Paul* sayes of the Jewes that went about to establish

blish their owne righteouſneſſe that they did it out of a zeale of God, though not according to knowledge, Ro:10.2. There are not a few that corrupt others by enticing them to drunkenneſſe, idlenesse &c. For no other end but because they love their ſin, and would have as many companions with them in their ſin as they can infect, to build up the Divells kingdome. The adultereffe with much faire ſpeech drawes the ſimple young man to cōmit lewdnes with her, only to ſatisfy her immoderate Lust, Pr. 7.21. These are very grievous ſcandalizers harming and deſtroying

stroying their brethrens soules to further their sin, and so make others children of hell like themselves. And it shewes in them a wicked disposition that loves and delights in evill. Yet because it is out of some ignorance (though it bee such as is *prava dispositio-
nis, of an evill disposition*) it is therefore lesse voluntary then the former, and thereby lesse evill, and lesse obnoxious to woe.
3. some doe scandalize others by faire words out of misguided love to the persons they scandalize: so that the motive hereof is an affection of love compounded with ignorance,

rance, and imprudence. Thus Peter advised Christ to decline his sufferings, out of love as he thought: but ignorantly, and therefore our Saviour rejected his counsell as favouring of a mere carnall and humane affection.

Mat. 16. 23. telling him that *hee was a scandal to him.* In this manner many carnall parents have dissuaded their children from Martyrdome, from zeale, and forwardnesse in Religion, least they should bee lost, as they thinke, become melancholy, unfashionable, missle their preferment, be mocked by men of the world &c. wherein they thinke

thinke they shew much love to thē, but do indeed scandalize, or harme their soules, as Peter did Christ. But the woe due to this is lesse then the former, because it is lesse voluntary, as being not out of a love to the evill, but to the persons they perswade through simple ignorance of the evill to which they perswade.

Thirdly difference is to be made of scandalizing in this kind according to the matter or thing wherein they scandalize them. For sometimes men doe lay a stumbling block by seducing men from the truth, *in credendis, in matters of faith.* As those

S. 5.
Difference
of scandaliz-
ers by
enticing
practises
according
to the mat-
ter where-
in they
scandalize.

those of whom S. Peter speaks, 2. Pet. 2. 1. that brought in damnable heresies, or heresies of perdition: and those of whom S. Paul speaks, that sought to deprive Christians of their liberty in Christ, that they might bring them into bondage, Gal. 2. 4. those that corrupted mens minds from the simplicity that is in Christ. 2. Cor. 11. 3. Some doe scandalize others in agendis, in matters of practise, whether pertaining to Religion, or to civill conversation. As Balaam that corrupted the Israelites in both: and all others that draw men to superstition, intemperance and the like sinnes.

Now

Now the former are *ca.
seris paribus*, other things
being alike, the worse son
of scandalizers: for as
much as a pernicious er-
rour in matters of faith is
more dangerous, as more
easily spreading and infe-
cting the minds, then a
corrupt practise that hath
lesse colour for it, and
likely more resistance.

5. 6.
The rear-
sons of the
woe due to
this scan-
dalizing.

The reasons why a
woe belongs to such
Scandalizers are 1. Be-
cause they are plaine and
manifest agents and fa-
ctors for Satan and his
Kingdome. Our Lord
Christ called **Peter Sa-
tan**, when he was a Scan-
dall to him, though but
out of imprudence. Mat.

16.23. much more justly may the title be fastened on him that scandalizeth out of craft, who is *ingeniosus & nequam, vittim wicked*. For this reason S. Paule styled Elymas the sorcerer a *Child of the Devil*, because he did not cease to *pervert the right waies of the Lord*, Act. 13.8. For what doe such but *γιγνονται επαντι* with open face declare themselves for Satan, and associate themselves to him in promoting his worke, which is the devouring of soules: and therefore may expect his pay, to whose service they have addicted themselves. 2. because they are direct enemies

nemies to God. S. Paul stiled Elymas, an enemy to all righteousness. *Act 13.8.* And what is an enemy to righteousness, but an enemy to God, *Who loveth righteousness and hateth iniquity?* what doe such Scandalizers but apply themselves to seduce men from their subjection to Gods kingdom: and as much as in them lies, overthrow his dominion? Now such as shew enmity against God may justly expect hostility from him against them, wrath in requitall of their unrighteousness, and that in proportionable measure, answerable to the measure of their

their iniquity.

For application of this truth. I. We may hereby discover the great guilt that lies on them, that by this way scandalize others, and the great misery that belongs to them. Surely there are every where many, who at least through imprudence doe scandalize men to their ruine by insinuating practises : many carnall parents that relish not the word of life themselves, out of prejudice against Godliness, and holy zeale dissuade their Children from diligence in duties of godliness, prayer, reading, hearing, meditating

S. 7.
*Applicati-
on 1. To
manifest
the great
guilt of
Scandal-
zers in this
kind.*

tating on Gods word, as
conceiving that these
things will make them
silly, unfashionable, un-
sociable, dejected, me-
lancholick, opinionative,
that it will hinder their
credit and preferment.
And therefore divert the
current of their minds to
the reading of Poems,
play-bookes, amorous
writings, acquaint them
with merry company,
pregnant wits, that they
may learne gallantry of
behaviour, whet their
wits, erect their spirits.
But instead of learning
these things, they learnt
for the most part the
damnable Arts of swear-
ing, whoring, fighting,
drinking.

drinking, riot, scoffing at religion, and the rest of those hellish courses, which are in these daies vailed under the name of bravery of spirit, and gallantry of carriage. And this falls out by Gods just judgement , that while parents are enemies to that noble service which their children by their godlinesse, and holy zeale might doe for God the soveraigne Lord; to that *Heroicall* fortitude of minde, in contemning the world, and bearing the extreamest evills for Christs sake, which faith produceth ; that incomparable joy, that true liberty which a holy life

P beget-

begetteth, that surpassing wildome , and uschfull worth that attend the knowledge of God , and an upright heart towards him:their children should fall into the basest seruices of their own lusts, & of Satans will : enslave themselves to whores, and drinke, and such like effæminating things, be filled with meere vanity, empty of reall worth, and prove a griefe to their parents , a burden to their countrey, the ruine of their houses , and which is yet worst, Children of hell. And as this is the course of too many ill-advised parents, so it is the manner of too many unfaithfull

unfaifhfull friends, and misguided masters, who being led by the same spirit endeavour to quench the beginnings of new birth in their friends, and servants, by their counsells: if they perceive in them any fencie of sin, any degree of humiliation, any application of their minds to religion, any alienation of their minds from the prophanenes & vanity of the world, they set their wits on worke how to prevent them, conceiving they shall doe them a pleasure, when as their Counsells tend to their perdition. And thus they doe as they say apes doe to their young ones,

amplexando strangulare,
by hugging them, they
kill them. Unhappy men!
that thinking to doe
good, destroy those whō
they love, and procure a
woe to their own soules
in recompence of their
counseils, that under the
covert of friendship act
Satans part: and precipi-
tate themselves and their
followers into perdition:
But besides these there
are not a few, who are
zealous for corrupt opini-
ons, for superstitious
traditions, for drunken
usages, for profane li-
bertinisme &c. And o-
thers who out of craftie
reaches, and subdolous
intentions, for worldly ad-

advantages apply themselves to seduce others. Of which sort are no doubt many emissaries out of Popish seminaries, agents for separation, and other seedesmen of tares. Shall I take up the Apostles wish, Gal. 5. 12. *I would they were cut off that trouble us!* So indeed we wish, but my text puts me out of hope of attaining it in this life, & therefore I can doe no more but only read their doome, that a heavy direfull woe hangs over their heads, which will assuredly fall on them, as God is true. For how can it be otherwise, but that Gods wrath should

break forth against those
that continue practices a-
gainst him as his en-
mies? Can any Prince
brook the lowers of sedi-
tion, the seducers of his
subjects from their alle-
giance, the underminers
of his authority? If *Cla-
dius Caesar* were so block-
ish, we shall seldom meet
with such another. Cer-
taine it is, God will not
so put it up, he hath pro-
claimed himselfe to be a
God that *will by no
means cleare the guilty.*
Exod. 34. 7. that he will
repay them that hate him
to their face: Let no man
deceive himselfe, God is
not mocked. There is a
treasure of wrath refer-
ved

ved for all such factors for hell. The same cup that *Balaam* and *Ierobam*, and *Jannes* and *Jambres* and *Elymas* dranke of shall all seducing *Le-
fluits* & inveigling *Secta-
ries* and promoters of li-
centiousnesse drinke of.
The same judgement a-
bides them: the same hell
must hold them.

Wheretore in the next place admonitiō is needfull. 1. To those that out of imprudence doe scandalize, that they con-
sider what they doe. Thou that dissuadest frō that which is good, out of ill.advised love, con-
sider better what thou doest. Wilt thou dis-
suade

§. 8.
2. To ad-
monish men
to take heed
of scanda-
lizing this
way.

swade that which God commands? Wilt thou goe about to crosse his worke? Gamaliels saying should lesson us better: *That which is of God we cannot overthrow, least haply we be found even to fight against God.* Acts 5. 39. Wilt thou destroy thy brothers soule whom thou thinkest to benefit? Wilt thou doe the Divell service under shew of a good office to thy friend? S. Peters cale should be a *memento* to thee, that thou maist deserve the title of Satan by such officiousnesse. 2. To those that out of zeale to their opinions and affection to their waies doe scandalize,

lize, that they look well what it is they are zealous for, *It is good alwaises to be Zealous in a good thing, Gal. 4. 18.* But in evill the more zeale the worse. Nothing worse then Jezebels zeale for Baal; nothing better then Elijahs zeale for God. In awrong way, the faster a man runnes, the worle; in a right way, the better. It is mischievous enough to scandalize others ignorantly; it is more mischievous when it is done with zeale: for that is done with more activity, and after a more pernicious manner. It is pitty good mettall should be ill placed. It might doe

much good were it right-
ly used, use thy zeale for
God, it will be thy hap-
piness; if thou use it for
evill, it will be thy mad-
nessse. 3. To those that
scandalize others out of
crafty and evill intend-
ments, that they doe but
weave a net to catch
themselves. Thou that
art willingly the Divels
agent, take this with thee,
that the divell will over-
reach in the end. What
wages have witches, the
divels covenant servants,
but confusion? And what
reward canst thou that
art the Divels hired ser-
vant expect but destruc-
tion? *Thou hast sold thy self*
so worke wickednesse: and
iniquity

iniquity shall bee thy ruin: while thou doest destroy thy brothers soule, thou doest by the same labour damne thine own. Oh take this wholesome counsell: *repent of this thy wickednesse: and pray God, if perhaps the thoughts of thine heart may be forgiven thee: Acts 8. 22.* use thy wit and zeale for God who will doe thee good: debase not thy selfe to doe the Devil service, who loves thee onely as a *Salvage* doth, that hee may devoure thee.

¶ 9. Lastly for those that are in danger of being scandalized by such practises, it concernes them

S. 9.
*And those
that are
apt to be
scandalized.*

them 1. to walke by the light of Gods word. For it is light that must keepe us from stumbling: If a man walke in the day bee stumbleth not, because bee seeth the light of this world. But if a man walke in the night bee stumbleth, because there is no light in him. John 11.9.10. So it is concerning the soule, if there be ignorance and errour in it, it is easily scandalized, but light and understanding preserve a man safe. 2. To look well to thy goings, without which thou maist stumble though thou have light before thee. Remember then that of Solomon, Prov. 14.15. The simple

simple believest every word: but the prudent man looketh well to his goings. Bee not easily credulous then of mens counsells: trust not lightly to their judgements: Try their spirits, examine their counsels, & opiniones afore thou embrase them. Forget not S. Pauls rule, Rom. 16. 17. To marke them which cause divisions, and offences contrary to the doctrine which is delivered to us, and avoyd them. For they that are such serve not our Lord Iesus Christ, but their owne belly, and by good words and faire speeches deceive the hearts of the simple.

C A P.

C A P. 6.

*Of scandalizing in speciall
by persecution.*

S. 1.

He fourth way of scandalizing in the distribution before made is scandalizing by injuring or persecuting. This way *Maldonate* conceives our Saviour specially intended *vers. 2.* and he gathers it from the *Antithesis* as it is set down by *S. Mat. ch. 18. 5. 6.* for having said *v. 5.* *who so shall receive one such little one in my name, receiveth me.* Addes immediately *v. 6.* *But who so shall offend one* of

of these little ones which believe in me &c. Where scandalizing verf. 6. is opposed to receiving, that is entertaining with kindness, and therefore imports injuring or persecuting. And indeed scandalizing is an effect of persecution, even such scandalizing as calleth *Apostasy*. Our Saviour faies of the stony ground which resembles such hearers as have no roote in themselves, when tribulation or persecution ariseth because of the word, by and by they are offended, Mat. 13. 21. and that when many shall be delivered up to be afflicted, many shall be offended. Mat. 24.10.

Wherfore

A woe be-
longs to
scandalit-
zers by
persecuti-
on.

Wherefore we conclude,
That misery or woe be-
longs to those that scanda-
lize others, by afflicting,
injuring, or persecuting
them. Which woe be-
longs to all that shall
cause entitieis, grieves,
and other harmings of
mens minds, by terrifiing
them with threats, by
wronging them in spoil-
ing their goods, by giving
them blowes, or other
wayes, whoever the per-
sons thus harmed be. For
such workes being the
works of unrighteous-
nesse shall have their due
vengeance. Unto them that
are contentious, that obey
unrighteousnesse shall bee
indignation and wrath,
tribulation

tribulation & anguish up.
in the soule of every man
that doth evill. Ro.2.8.9.
But yet in a higher degree
the woe belongs to them
that offend beleivers in
Christ , who are the
chiefc object of persecu-
tion , which are chiefly
meant in this place. Of
whom the Apostle saies,
1.Theſſ.1.6. It is a righte-
ous thing with God to re-
compence tribulation to
them that trouble such.
To cleare this truth I shall
distinctly answer these
3 questions. 1. wherein
persecution is exercised,
and how beleivers are
persecuted, 2. how ſcan-
dalized by persecution.

3. What

5. 2.
How belie-
vers are
persecuted.

3. What woe belongs to such as thus scandalize them.

For an answer to the first of these questions, persecution in *Greece* & *Rome* doth most properly signify an eager swift motion, as in running a race, or in the chasing of an enemy flying, with an hostile mind: by translation it signifies any eager pursuit, or seeking after a thing which wee would obtaine, as when we are commanded *Heb. 12. 14.* ἀγέντες δικαιοστι, follow after peace, & the Apostle *Phil. 3.12.* διώνει γενεθλέω, I pursue if I may comprehend or attaine to, hec means the knowlgdge and

and grace of Christ. But in the Ecclesiastical use of this word it is appropriated to those afflictions which unbelieving and ungodly men doe set themselves to inflict on the godly and believers. In this sense it is used *Mark. 10. 30.* where our Saviour sayes that the issue of things left for him shall bee recompensed with an hundred fold in this time, yet ~~will~~ ^{will} not without persecutions, that is afflictions and hard usages from evill men. And *S. Paul 2. Tim. 3.12.* *They that live godly in Christ Jesus now* ~~now~~ ^{now} *shall be persecuted, that is, be ill handled by the ungodly*

godly which thing they doe many wayes. Sometimes by seeking after their lives; so that nothing will satisfy them but the shedding of their blood, as if nothing else could quench their thirst, but a draught of a godly Christians blood. Yet not all in the like cruell manner: To some it's enough that they can destroy them: to others it's not sufficient unless they can cause them *sensim mari, to dyl-*
lingring death by torture, so as to be long a dying, or that if it be shorter for the time, it may be with the extreamest paine, or with the extreamest ignominy. Nor are the impul-

five

five causes the same in all: it's in all hatred of the godly, but not for the same reason: and therefore the bitterness of this hatred is in some greater and more lasting: in others less, and sooner removed: S. Paul persecuted the Church of God: but he did it out of ignorance and unbelief, and therefore was the more capable of repentance and mercy, I. Tim. 1. 13. Jezebel persecuted the Prophet Elijah out of zeale for her Idolatry, I. Kings 19. 2. Herodias, because John Baptist had preached against her companying with Herod, Mark. 6. Herod persecuted James and Peter

Peter that hee might please the people. Act. 12. In all there's malice, but upon different reasons. And for the kind of death which they inflict on them, it is different according to the divers degrees of their malice, will and power, some they stane, others they saw in two, others they slay with the sword, Heb. 11. 37. some they hang on a crosse, some they cast to wild beasts, some they drowne in the sea, some they boyle in oyle to death, some they broyle on a greediron, some they burne at a stake, some they make away in secret, as the Histories of the Church

Church doe abundantly testify. Sometimes persecution reacheth not to the taking away the life, but to bonds and imprisonment, as it befell *Paul* and *Silas* *Acts* 16. to banishment, losse of goods, as it befell the Saints, *Heb.* 11. 37. to excommunications, and casting out of the Synagogue, as our Saviour foretold, *Ioh.* 16. 1. to threatnings and hard speeches, *Inde* 15. to slanders, and false accusations, *Mat.* 5. 11. to scoffes, insulting Sarcasmes, which are called cruel mockings, *Heb.* 11. 36. and with which it is said Ismael persecuted Isaac. *Gal.* 4. 29. In a word all those

those wayes of inflicting evill, whereby the malignant spirits of wicked men doe harme the godly in their bodies, outward e-
states, & name, are acts of perlecion. Such kind of evills sometimes happen to the godly by voluntary vndertakings, as death, and danger, and wants by reason of travaile to promote the Gospell, or the like cause : but then they are acts of persecution when they are by others inflicted on them to doe them mischiefe. It falls out sometimes that believers and godly persons doe molest and practise one against another, by reason of private discord,

and

and grudges from corruption prevayling although they agree in the worship of the same Lord. Sometimes such kinde of praises are betweene unbelievers themselves, who seekes one another's lives, vexe, spoyle, expell one another, by reason of private enmities: sometimes they doe the like to believers upon private quarrells arising from ambition, covetousnesse or the like caule. By all which there may harming and scandalizing come; But it is then in the usuall Ecclesiasticall acception of the word, persecution, when ungodly men inflict those evills

evills on godly and believ-
ing persons, quā tales;
as they are such, for their
piety or faiths sake, for
righteousnesse sake. Mat.
6. 10. 1. Pet. 3. 14. For
Christ's sake and the Gosp-
ells, Mark. 10. 29. More
distinctly when men in-
flict evill on others for
their profession of Christ,
and his Gospell, for not
serving Idols, as when the
Emperour did put to
death Christians for re-
fusing to offer incense to
their heathen Gods. And
Nebuchadnezzar cast in
to a fiery fornace, three
Iewes for not bowing
downe to his golden Image,
or when they bring
evill on them for doing
their

their duty, the reproving
of sin, delivering Gods
message, as when *Ahab*
and *Iesabel* made *Elijah*
to fly, *Micajah* to lye in
prison, *Herod* cast *John*
Baptist in prison for de-
claring their sins to them,
and foretelling ther judg-
ment; when the Princes
of *Darius* procured *Da-
niel* to bee cast into a den
of Lions for praying to
God three times aday,
when the Iewes drove the
Apostles from one city
to another for preaching
the Gospell, then it is per-
secution; And thus even
at this day those that
have power doe persecute
christians in some places
by cruell torments, in

some by expulsion from their dwellings, spoiling their goods, in some by tauntes, mockes, threates, disgracings, slanders &c. For their embracing the word of life, rejection of Idolatry, publishing of the truth, non-conformity to the vices of the world. For it is the lot of Gods people which our Saviour requires us to remember, *John 16.20.* *The servant is no greater than the Lord, if they have persecuted me, they will also persecute you.*

§ 3.
How persecutions doe scandalize.

Now these persecutions doe scandalize, as our Saviour tells us *Mat. 13. 21.* And the reason of their scandalizing, may

be

be gathered from our Saviour's words, who tells us that the good hearers persevere, because they bring forth fruit with patience. Wherefore on the contrary the scandal of the temporary believers is for want of patience: Defect of patience to bear the assaults of persecution is that which causeth the persecuted believer or hearer of God's word to be scandalized. For the heart of man is swayed by paines and delights. Arist. lib: 2. Ethic ad Nicom: makes voluptatem & dolorem, pleasure and griefe, the generall objects, or matter about which virtues, and vices

vices are converstant. The reason of which is because in all morall things pleasure and griefe doe move and sway men to or from a thing. Hereupon it is that when men have not roote of faith, and strength of patience, their resolutions are altered, their courses changed, their minds broken by suffering hard things: so that rather then undergoe them, they will yeld to that sin which is their ruine. The spirits of strong men are apt to be broken with calamities, even as a strong Oake by a mighty wind, yea the feare of things grievous doth oft prevaile so scandalize

dalize men. S. Peter who was a man of great resolutions, was dashed by the charge of a weake mayd, when it tended to bring him into danger, and all the Disciples were offended because of Christ, as soone as he was apprehended, Mat. 26. 31.

As for the woe that belongs to such scandalizing, it is the same which is awarded unto other sorts of scandalizing; if not greater: Forasmuch as this kind of scandalizing hath more of malice in it then the rest. For all persecutors are moved by bitter malice towards the godly to injure and molest them. 'Tis true,

§ 4.
*What woe
belongs to
scandaliz-
ers by
persecution.*

sometimes their malice is pure malice, sometimes mixt: but alwayes malice. The Pharisees who persecuted our Lord Christ out of pure malice, they said, bee had an unclean spirit: *Mark. 3. 30.* they called him a *Samaritane, a Wine-bibber, a friend of Publicans and sinners.* They sought to intangle him, to destroy him though his miracles convinced them, that he was a teacher sent from God, and that God was with him, *John 3.2.* But others persecuted out of malice compounded with ignorance, *Luk. 23. 34.* saith our Saviour, Father forgive them, for they know not

not what they doe; compounded with blind zeale; The time cometh saith our Saviour John 16.2. That whosoeuer killeth you will thinke that heo dash God seruies. S. Paul sayes that out of zeale bee persecuted the Church, Philip. 3. 6. This malice is leſſe then pure malice, and the woe due to this scandalizing by persecution, leſſe then to the former; i. Persecution out of blind malice is the more pardonable, and the leſſe punishable, then that which is done out of pure malice, which may perhaps be utterly unpardonable, when it is the finne against the Holy Ghost. Whereas S. Paul allea-

allegedgeth for himselfe,
that though he were a per-
secutor, and a blasphemer,
yet hee obtained mercy, be-
cause hee did it ignorantly
in unbelief, 1. Tim. 1.13.
Neverthelesse all per-
cution of the godly, all
scandalizing by evill han-
dling of men, without re-
pentance, hath eternall
death for its wages. It is a
righteous thing with God
to recompence tribulation
to them that trouble you,
saith S. Paul, 2. Thes. 1.5. &
what is the tribulation?
He tells them v.9. They
shall be punished with a
everlasting destruction fro
the presence of the Lord,
and from the glory of his
power. And though God
suffer

suffer such enemies of his Church to prevaile for a time, yet few of them in the end escape his hand, but by some exemplary death, or other grievous judgment they beare the punishment of their iniquity. Neither *Pharaoh*, nor *Saul*, nor *Herod*, nor *Nero*, nor *Domitian*, nor any of the *Chaldean*, *Syrian*, *Roman* persecutors have escaped without deserved vengeance. As it is just with God to recommend tribulation to them that trouble his people. So he doth undoubtedly inflict it serius aut cito, sooner or latter, unless his revenging hand be held up by the repentance of the persecutor.

S 5.
Applicati-
on. I. To
discover
the danger
of such
scandaliz-
ers.

persecutor. For application of this truth, first wee may hereby discerne the danger of those that this way scandalize others. The impetuous malice of persecutors carries them violently with rage against beleivers, so that they neither perceive their sin, nor the woe due to it. Even like a horse that runs furiously and violently, observes not into what precipices, pits, down-falls it casts it selfe; so a persecutor that is driven by malice and blind zeale to breath out threatenings and slaughter against the Disciples of Christ, and to spoyle the Church

runs

runs (as we use to so say) without feare or wit, neither considering whom he persecutes , nor how hard a thing it is for him to kick against the pricks: they see not what a tempest hangs over their heads, what a pit they are falling into. For even then when they study cruelty, devise mischiefe on their beds, while they act it with their tongue cutting like a sharp rafour, weight the violence of their hands in the earth, use their strength, authority, power, as men that know not the way of peace , but destruction & unhappines are in their wayes ; while they hire souldiers, arme ex-

executioners, invent torments for the Saints, even thē & all that while God is *whetting his sword* and *bending his bow* and *making it ready*, hee is preparing for him the instruments of Death, he ordaineth his arrowes against the persecutors, that their mischiefe may returne upon their owne head, and their violent dealing may come downe upon their pate. Ps. 7.12.13, 16. God is digging up a pit for the wicked, Psal. 94.13. And as sure as Pharaoh, Saul, Iezabel, Herod, Nero, Domitian, and therest of persecutors have suffered divine vengeance: so surely shall all cruell Inquisitors, barbarous

ious Turks, unjust oppressours, ungodly scoffers, divellish belyers of Gods people perish. It is determined in heaven: upon the wicked bee shall raine snares, fire and brimstone, and an horrible tempest: this shall bee the portion of their emp. For the Lord tryeth the righteous: but the wicked and him that loueth violence his soule hateth, Psal. 11.5,6.

2. This may justly deterrre men from this way of scandalizing by persecution. A way of scandalizing it is that Satan, who vieth all practises to stumble men, *vi & deo, by force and Craft,* hath set on foote in all times,

§ 6.
2. To deterre them from it.

Offscandalizing in speciall

times, in all Churches where practices are infidels or heretiques he feeleth to raise them up to waste the Church to vote the godly where they have professed, and Countenanced the Gospell, and godlynes, there hee sets on worke some or oþer as secret underminers of their peace, such as may reach at them with their tongues, if they cannot with their hands. And it is so still, as in some places there are persecuting souldiers, and persecuting Judges, so there are in other places persecuting scoffers, persecuting accusers, whose busines is to discourage believers

believers, to affright the godly. not only infidell
princes , and hereticall
Prelates , but also the
whole rabble of vicious
men, riotous livers, sons
of *Belial* will bee out of
their malignity practi-
sing against the Saints
that are opposite to their
wayes. And the divell
knowes this to be a pre-
vailing way by reason of
the love men have to
their lives, goods , easse,
and quietnesse . But for
such as thus doe scanda-
lize, it behoves them take
notice of the woe fol-
owing , to remember
what our saviour said to
Iaul, Actig. 4.5. It is hard
for thee to kicke against the

the pricks. If they be able to fight with God, let them goe on: if not, let them remember *Iulianus* end betimes, that they may not be forced to confess as he did, *visiti Galilae, Christ has b'over-come them*, though to their perdition.

S 7.
3. To advise them
that are in
danger of
being scan-
dalized by
persecuti-
ons.

3. Lastly for those that are apt to be scandalized by persecutions it concernes them to get roote in themselves, strength of faith, stability of patience to stand in the time of triall, that they be not overthrowne in their goings by violent scandals.

The fiery triall must not be, as if some strange thing had

had happened to us, but as we prepared for such a combat, we are wisely to foresee the assaults of such temptations, that we be not surprised by them, and to fortifie our selves with faith and courage, that we be not forced by them. We must watch, stand fast, quit ourselves like men, be strong. I. Cor. 16.13. remembiring that the favour of God, the peace of our conciences, & salvation of our soules, depends upon our victory: that the fearfull shall be without: to him that overcometh shall be given to eat of the tree of life, which is in the middest of the paradise of God. We must

must breake through terrors; looke beyond death; and by faith over comming the world; and the Prince of it, as Christ and the Saints have done, enter into glory.

C H A P. 7.

of the aggravation of the woe belonging to Scandalizers.

S I.
The expli-
cation of
the third
proposition
in the text.

 Aving finish-
ed the two
first proposi-
tions contained
in the first verse, there re-
maines only the third
and last proposition con-
taining an aggravation of
the woe due to scandali-
zers

mers by comparing it with a lesser though very grievous affliction, It were better for him &c. For the reading & meaning of which, much needs not be said, *νυνταινει* (in English it is profitable, to which answers in S. Mat. *εγενετο επιβολλη*) is translated by our translators according to the phrase in Saint Marke *νυνταινει οτι εισι αυτοι πατεινειν* or it is better for him. Now in the aggravation it selfe wee are to consider the persons whole offence is spoken of, and the grievous punishment with which the woe due to such offenders is compassed. The persons of whose

whose offence our Saviour speaks are these little ones. Now by little ones are not meant little ones in age: For although our Lord Christ tooke occasion from the presence of little Infants to use this phrase; yet chiefly by the addition of Saint Matthew which adds *in nomine patrum isti sunt*. That believeth me, by the condition of these little ones, that they are converted and become bumble as little children, and because not little children in age, but little ones in disposition are apt to be scandalized in that manner our Saviour here speaks of, it is plaine that our Saviour meaneas by

(these)

(these little ones) believers in him, who are called little ones, not from their age, or quantity of body, but from their disposition or condition, because they are little in their owne eyes, or in the esteemme of the world, or because some of them that beleieve on him are lesse then others : The greivous punishment with which the woe due to such offenders is compared, is commonly to be drown'd in the sea, as it is in S. Matthew; in S. Marke shalbe sic maledicione, throwne into the sea, in S. Luke agerunt sic maledicione, cast into the sea, and

& that Ima xρυστὸν παλιν-
εις ὅτι τὸν αἰγάλον αὐτῷ, that
an asse-milstone be hanged
about his necke, in S. Mark.
εἰ δεινόντι αἴσος μύλων τὸν
αἰγάλον αὐτῷ, a milstone
be put about his necke, in
S. Luk. οἱ μύλοι δύνανται εἰ-
τε τὸν αἰγάλον αὐτῷ, that
an asse-milstone bee about
his necke. Criticks busily
themselves about this
asse-milstone, what it was,
and why so called; some
conceive it to be the low-
er milstone, because that
is the greater, and our Sa-
viour would expresse the
weight of the fall by the
greatnesse of the stone:
Therefore they say the
lower milstone was call-
ed *αἴσος* or the asse, either
because

because in manner of an
asse it bare the burden,
or from ὄρνις to move, or
bring about, because the
upper millstone is turned
about it, as Iansensis con-
ceives. But Suidas in his
Greek Lexicon in voce
μύλη saies the upper mil-
stone was called ὄρνις or the
asse, and this is more like-
ly, and that the reason
why it was called ὄρνις or
μύλη was because it
was turned about with an
asse, and thereby distin-
guished from *mola trusati-*
lis, *that millstone that was*
wont to be turned about
with the strength of mens
armes: Which is the op-
inion generally of inter-
preters, Ambrose, Hilary,

R Erasmus

Erasmus, Ianuenius, Mal-
donate &c. However wee
conceive of this milstone,
the intent of our Saviour
was to shew by this addi-
tion the certainty of his
perishing , the weight of
his fall, and the irrecover-
ableness of it; For a man
that is cast into the sea,
and hath a milstone hang-
ed about his necke, is sure
to perish , there being no
possibility for him to use
his armes or body to stay
himselfe from sinking ,
and he hath a most heavy
downfall , the weight of
the milstone carrying
him most violently into
the bottome of the deepe,
and his fall is irrecove-
rable, no man being able
to

to prevent his fall, or to recover him thence . For this reason in the *Revelation of Saint John ch. 18.* 21. Where the irrecov-
erable destruction of Ba-
bylon is signified, the re-
semblance is the same
with that in my text, *And*
a mighty Angel tooke up a
stone like a great milstone,
and cast it into the sea, say-
ing, Thus with violence
shall that great City Ba-
bylon be throwne downe :
and shall be found no more
at all. Hierome in his
Comment: on Math: 18.
6. saies this manner of
casting men into the sea
was *secundum ritum pro-*
vinciae quo majorum cri-
minum ista apud veteres

R 2 Iudeos

Iudaos pena fueris, ut in profundum ligato saxe demergetur: according to the manner of that province, in which that was among the ancient Iewes the punishment of greater crimes, that they should be drowned in the deepe with a stone bound about their neckes. But this punishment we finde no mention of in the old Testament, though of stoning often what other writers relate I cannot speake, nor upon what evidence S. Hierome found this to be the manner of the ancient Iewes to punish great crimes by drowning the malefactors in the deepe of the sea, with a milstone.

stone hanged about their necke. Casaubon in his notes on Matthew 18.6. proves by a passage or two which he cites out of Diodorus Siculus, and Athenaeus, that the Greekes used *τυμωνισμόν*, drowning in the Sea, as a punishment among them, but he finds not that it was by tying a stone to their necke, but rather by putting the malefactor into leade. And it may seeme by a passage which he cites out of Polybius, that it was rather reckoned among the easier, then more grievous sorts of punishment. Maldonate conceives it might bee that our Saviour in using this

resemblance did allude unto the pride which hee here censures, as he did *Math. 11. 23.* when hee said; *And thou Capernaum which art exalted to heaven, shalt be brought down to hell.* What ever the allusion be, Saint Hierome rightly notes, that our Saviour meant hereby to let us understand that it were better for scandalizers to receive a short punishment here, then eternall sorrows. Or that though to be cast into the sea with a milstone about the necke, be a certaine, grievous, irrecoverable destruction, yet the woe of scandalizers is more certaine, more grievous, more irrecoverable

recoverable . And it is considerable that the *Emphasis* of our Saviours words in averring this, seemes to intimate that He spake this with some vehemency, as if he had said to this purpose: though it bee that those that believe in me are little ones in their owne and others eyes; yet I tell you it will be more tolerable for a man to bee thus dolefully cast into the sea , then for him to incurre the punishment of offending these little ones, as little as they be , yea though hee offend but one of these little ones.

Now from this speech of our Saviour , wee may

Item R 4 observe

§ 2.
Those that
believe in
Christ are
little ones.

observe that those that believe in Christ, are little ones; which is true, whether we compare them among themselves, or with others; for *Magnus* & *parvum* are relatives, as Aristotle observes in his *Categories* in the chapter *relatives*. Now compared among themselves, they are some lesse then others. Our Saviour *Math: 25, 40.* by saying, *In as much as yee have done it unto one of the least of these my brethren, yee have done it unto mee;* intimates that some of his brethren are lesse then others: And indeed so it is.

§ 3.
some lesse
then others
in spiritual
gifts and
graces.

I In respect of spiri-tuall

wall gifts and graces
some are lesse then o-
thers. Our Saviour in his
charge to Peter concer-
ning his pastorall office
distinguisheth betweene
~~is~~ his little *Lambes*, and
~~is~~ his *sheepe*, Joh. 21.
15,16. and requires Peter
to do eas it was foretold
of himselfe, *I say* 40. 11.
that he shoulde feed his
flocke like a shepheard, that
hee shoulde gather the
Lambes with his armes,
and carry them in his bo-
osome and shoulde gently
leade those that are with
young. The Apostle di-
stinguisheth between the
strong in faith and the
weak in faith, Rom. 14.1.
and 15.1. Thus it hath
R 5 beene

beene, and it is still. Some are Christians, come to maturity, others are in the blossome and bud: some are novices, *Catechumens*, yongling in Christ; some are confirmed Christians & strong men in Christ. Which thing happens, First because of the sutablenesse of it to the condition of a body: For as it is in the naturall body, all members are not of equall growth, so it is in the mysticall body of Christ, it is fittly joyned together and compacted by that which every joynst supplieth according to the effectuall working in the measure of each part. Ephes. 4. 16.

There

There is a different measure of each part, that there may be a meete Symmetry in the whole. Secōdly Besides all members have not the same office: And therefore Gods spirit gives not to all a like measure of knowledge and other gifts, *Rom. 12: 4,6.* Thirdly, Againe all parts have not a like meanes for growth, not a like instruction and nurture, not a like time for growth: There is a different working in the severall parts, and accordingly a different growth, *Ephes. 4.16.* Fourthly, It all Christians were of equall strength, Faith, wisdome , aud other graces, there

Of the aggravation of the

there would be a subtraction of the matter of sundry principall duties; there would be no need one Christian should edifie one another, beare with one another, avoyd the offence of another, give helpe to another, restore one another, &c. Wheras God hath so tempered the parts of the my sticall body as well as the naturall, that the members should have the same care one of another, I. Cor. 12.

25.

2. In power, dignity, authority, wealth &c. Both in the Church, and in the world, some believers in Christ exceed others. Among many meane

54.
In power
and dignity

meane Christians, some
are noble in birth and
dignity: among many
Christian subjects there
are some soveraigne
Kings and Princes that
are Christians: among
many illiterate believers
there are some learned be-
lievers. In which thing
God hath admirably or-
dered that as there should
be some nobles, some
Princes, some learned a-
mong his people, that
they may help & defend
his Church: so there are
not many nobles, not many
mighty, not many wise af-
ter the flesh, that the sup-
port and raifing of his
Church may appeare not
to be by an arme of flesh,
not

not by might, but by his spirit, that no flesh should glory in his presence. I. Cor. 1.26,29.

S. S.
Believers
commonly
lesse then
members in
the world.

If wee compare them with others they are but little, I meane in dignity, secular honour, power, strength among men. Except a *David* or a *Constantine*, and some other christian Kings, how few of Gods people have enjoyed any eminent degree of worldly glory? the triumphant Conquerors, the mighty Monarchs of the world have been most of them Infidels. The Almighty that intends a better inheritance for his Saints even a kingdom that can not be shaken, Heb. 12.28.)

Be-

bestowes not on them the great Monarchies, Dominions, and dignities of this world, which are meaner gifts. And accordingly the world makes small account of believers, as if they were but contemptible persons: For the men of this world have eyes of flesh, and fleshly minds: they magnify and admire the world and the pompe thereof, sumptuous palaces, gorgeous attire, great command, great obser-vance and attendance: But the worth of spiritu-all excellencies, the glori-ous privileges and endowments of Gods sons they know not: even as Christ

56.
Little in
their owne
eyes.

Christ was unknowne in the world , so are his members, *I. John 3.1,2.*

Lastly those that believe in **Christ** are little in their owne eyes, that is humble, which (it's likely) was chiefly here meant by our Saviour. For to this **Christ** specially applyes the Embleme of a little child , *Math. 18.4.* And in this sense *Saul* is said to have been little in his own eyes , *1.Sam. 15.17.* Thus certainly are all the Saints : *David* was as great in the eye of others as any man in the world in his age: yet he was not so great in the eycs of others, but he was as small in his owne. *Who am I* (faith)

saith he to God) 2. Sam. 7.
18. and what is my house,
that thou hast brought me
hither to? And Psal. 131. 1.
&c. Lord my heart is not
haughty, nor mine eyes loft-
y: neither doe I exercise
my selfe in great matters,
or in things too high for
me. Surely I have behaved
and quieted my selfe as a
child that is weaned of his
mother: my soule is even
as a weaned child. The rea-
sons hereof are 1. Be-
cause by faith they be-
hold Gods infinite great-
nesse, and then compa-
ring themselves with him,
they cannot but thinke
themselves as nothing.
Abraham was a great man
in his time: he had great
wealth,

wealth, and was so potent
that by the forces of
his owne houshold hee
overthrew foure con-
quering Kings: yet when
he comes to speake with
God , hee doth in most
humble manner acknow-
ledge his owne meane
condition: *Behold now, I*
have taken upon mee to
speake unto the Lord, who
am but dust and ashes, Gen.
18.27. When a man for-
veyes the earth by it self,
it is a great and vast bo-
dy: but when it is com-
pared with the heavens,
it is *in star puncti*, but as
a small point that hath no
quantity. So for those
men that looke on them-
selves, or compare them-
selves

lives with other men, or
inferior creatures, they
are apt to imagine them-
selves to bee some great
ones, as *Simon Magus*
taunted himselfe, *Act 8.*

9. But those that acquaint
themselves with God,
walke and converse with
him, they find such an in-
finite disproportion be-
tweene God and them-
selves, that they conceive
themselves as nothing,
even lighter then vanity
it selfe. 2. As by faith
they behold Gods infi-
nite greatness, and there-
by find themselves as no-
thing: So by faith they
behold Gods infinite
power, riches and sove-
raignty, and thereby see
that

that they have nothing,
that the things they have
are not their owne by
Gods : that they have
them from him , not by
any merit of their owne,
But *ex dono, of free gift:*
NebuchadnezZar he iudges
when hee lookes on his
greatnesse as his owne,
Is not this great Babylon
that I have built for the
house of the Kingdome, by
the might of my power,
and for the honour of my
Majesty? Dan.4.30. But
holy David is in another
tune, *Thine O Lord is the*
greatnesse, and the power,
and the glory, and the vi-
ctory, and the Majesty : for
all that is in the heaven and
in the earth is thine: thine

the Kingdome (O Lord)
and thou art exalted as
head above all. Both riches
and honour come of thee,
and thou reignest over all,
and in thine hand is power
and might, and in thine
hand it is to make great,
and to give strength unto
all. But who am I, and what
is my people &c. 1. Chron:
19.11,12,14. And god-
ly Iacob, Gen: 32. 10.
קָטָנָה יִמְכַל דְּחִסְרוֹתֶיךָ
I am little (the phrase of
my text) in respect of all
the mercies, & all the truth
which thou hast done to thy
servant. All was mercy
and all the truth of God
which he had, and there-
fore he was but little: the
apprehension of this that
all

all was to bee ascribed to
Gods truth and mercy,
caused him to see nothing
hee had that might putt
him up , though hee had
much to be thankfull for.
He doth not say , this is
my house, my land , my
dignity, my wit, &c. But
*these are the lands , the
children &c. which God
hath given,* that hee hath
lent me. He doth not take
himselfe to bee a proprie-
tary, but a borrower, nor
a gayner of them , but a
receiver. And therefore
as a borrower thinks not
himselfe rich because hee
hath much substance in
his hands of other mens,
so neither doe believers
thinke themselves to bee
great,

great, because that which they have, they know it is but borrowed.

For application of this truth, 1. We may hereby bee advertised what is the estate of beleivers in this life: some are lesse then others, and all little in this world: so accounted by others, and by themselves. The present condition in which they are is not the estate of men come to ripe yeares, but of children in their minority: of whom the Apostle sayes, Gal. 4. 1. *that though they be heires, yet as long as they are children they differ nothing from a servant, though they be Lords of all:* It is so with

§ 7.
Applicati-
on 1. to ad-
vertise us
of the estate
of beleivers
in this
world.

with the Saints in this life, *all things are theirs, they are Christs, & Christ is Gods, 1. Cor. 3. 22,23.* yet they have command of nothing : nor perhaps the use of so much as wicked men. As it is with the heire of all his fathers goods, while he is young, he is set to schoole, there corrected , fares harder and hath lesse money in his purse , lesse to manage then many of his Fathers servants: and yet all is his, and for him; so it is with Gods children, they are held hard to it , they have little in hand , they are low in the eyes of men , and in their owne, and yet this is no impediment

ment to their future glory : it's a preparative to their receiving their inheritance. The men of this world doe grossly mistake the case of Gods people; they imagine God neglects them, because they are not in high places, and great power on earth: but this is their folly, while they measure Gods love, and care of his people by their owne affections, not by Gods judgement, they imagine those unhappy who are most blessed, and themselves happy who are most accursed.

2. Christs little ones should bee wiser, they should know that their

S present

S. 8.
2. To teach
believers
contented-
ness in a
low condi-
tion.

Of the aggravation of the present condition is to be little, and accordingly to bee contented with small things, not mind great things in this world, as if they could not be happy without them; It was the end wherefore our Saviour used the Embleme of a little child, Mat. 18.2, (to which the phrase of little ones in my text al- ludeth) that he might admonish his Disciples not to strive for dignities, and precedencies, in this world. And S. Paul Rom. 12. 16. changeth christians not to mind high things, but to condescend to men of low estate. Excellent was the advice of Ieremiah to Baruch, Jerem.

4.55. Seest thou great things for thy selfe? Seek them not. Wee must remember for the present our condition is to have our allowance, and to bee shamed by God: and therefore ought to bee contented with it, though it seeme little, sith wee know God is our Father, and though now wee bee little, yet hereafter hee will make us of great, though now we be humbled, yet hereafter wee shall bee exalted: though wee bee now poore in this world, yet wee are rich in God: and heires of all things.

ANSWERABLE hereunto it concernes them to quicken

S 2

quicken

S. 9.
3. To quicken their hope after
heaven.

of the apprehension of the

quicken their hope; and
to excite their endeayours
after those great things
which God hath prepared
for them. The least
believers in Christ are
now, the more should
they long for, and pain
after their greatness in
heaven. By this they must
comfort and support
their soules in their pre-
sent conditions. If they
ooke for great things on
earth, they shall bee sure
to misse them, if they look
for great things hereaf-
ter they shall bee sure to
have them. Heaven is
their countrey, there is
their preferment. On it
they must fixe their
hopes, by it they must be-
staine

staine their soules.

Lastly this considera-
tion that scandalizing of
them that belieue in
Christ is the offending of
little ones aggravateth
much the sinne of scanda-
lizers. To trample little
ones under foot, to injuse,
and harme little chil-
dren, argues much pride
and much unmercifull-
nesse. Smallnesse should
be the object of mercy,
not of insolency. And
therefore in this respect
the sinne of persecutors is
great who scandalize
Christs little ones, and
accordingly their woe is
great, which is the princi-
pall point of this verfe,
and is now to be handled.

9. 1 cor.
4. Rom.
groveth
the sin of
scandal-
zing chil-
dren.

S. 11.
That the
Woodwose
Scandaliz-
ers of be-
lievers is
greater
then any
temporall
death.

The second observati-
on and that which is the
maining point in these
words, is this: That the
punishment due to them
that scandalize believers
in Christ is greater then
any temporall death though
never so grievous. This af-
fertion needs no other
confirmation then the
words of the text rightly
understood according to
the explication before
made. To which never-
thelesse may bee added
this argument: The pu-
nishment due to scandaliz-
ers of believers in Christ
is eternall punishment in
hell. For that such is due
to this sinne, hath been
proved before in decla-
ring

ting the woe due to scandalizing in generall, and to each particular branch thereof. But it is certaioe that no temporall death is or can be so grievous as eternall punishment in hell; none so sharpe, and tormenting; none so constant and lasting: the bitterest paines of the most lingring temporall death, being sufferable, and finite, the other being intolerable, eternall, and so in a sort infinite; now *finitum ad infinitum nulla proportio*, there's no proportion between a thing finite, and a thing infinite. Therefore no temporall death can be equall to the punishment of scandalizers

of believers in Christ. But that I may distinctly handle the conclusion, it will be needfull to consider, 1. Who are to bee accounted believers in Christ. 2. Why to the scandalizing of them there is so great vengeance allotted.

To believe in Christ is to acknowledge in heart that he is the *Messias* that was to come into the world, to assent to the doctrine of the Gospell which hee published, and to trust in him for remission of sinnes and salvation: From hence men are denominated believers in Christ. So that they are indeed believers in Christ, who

§. 12.
*Who are
to be ac-
counted be-
lievers in
Christ.*

who doe acknowledge in
heart that he is the Christ,
the son, & believing God, that
assent to his doctrine, and
trust in him for righteousness
& salvation. My pur-
pose is not to take occasi-
on to consider exactly the
nature and sorts of faith
in Christ, nor the signes
whereby that which is
true and genuine is distin-
guished from counter-
feite, imperfect, or defe-
ctive. For at this time we
are only to consider
whom another man is to
take for a beleiver in
Christ, whom hee ought
to take heed of scandaliz-
ing. Only thus much
may be fit to be confide-
ted, that beleivers in

Of the aggravation of the

Christ may bee so called either according to Gods estimation, as they are in his sight; And in this acceptance they onely are believers in Christ, who have the most excellent grace of faith planted in their hearts, by Gods spirit, by which they are united to Christ, dwell in him, live by and to him which all that acknowledge the truth of the Gospell in their profession of it, or that yeild to it in mind a light and uneffectuall credulity to it, doe not. But these are onely knowne by God, Who alone searcheth the heartes and reines. Or else believers in Christ are called such

such according to that estimation man may make: And thus wee are to account all those as beleivers in Christ, who knowing what they profess doe without compulsion profess themselves beleivers in Christ, and doe not openly renounce either by speech or practice the truth of Christian faith, though they have much weakness of knowledge, many errours in opinion, and many sinnes in their practise. In generall the number of those who profess freely their assent to the Articles of the creed, that joyne in the worship of Christ, and profess subjection

Of the aggravation of the

subjection to his precepts are to bee accounted by men as beleivers in Christ, the scandalizing of whom is so woefull.

The reasons why so great a degree of punishment belongs to such as scandalize beleivers in Christ, are 1. Because Christ doth love them dearely, and they are of neare relation to him. The love of Christ to them is abundantly manifest in that superlative expression of it, his dying for them: *bee loved we*, saith the Apostle, Eph.5. 2, *and hath given himselfe for us an offering and a sacrifice to God for a sweet smelling savour.* And in like

S. 13.
*Why so
great ven-
geance is
awarded to
scandal-
izers of be-
lievers in
Christ.*

like sort are they most tenderly beloved of his Father, Who so loved them, that he gave his only begotten Sonne, that who soever believeth on him, should not perish, but have everlasting life, *John 3. 16.* And for their relation there is no relation of dearenesse by which their indearednesse to God the Father, and the Lord Jesus Christ is not expressed. They are his little flock, *Luke 12. 32.* And a good sheepheard is tender over his flocke : they are his servants, *John 12. 26.* And of these, good masters are carefull : they are his friends, *John 16. 15.* and true friends are very mindefull

Of the aggravation of the

mindefull of their friends: they are *his peculiar people*, Tit. 2.14. 1.Pet.2.9. and a good Prince is very tender of his peoples safety: they are his *brethren*, Heb.2.11. and true-hearted brethren are very regardfull of their brethrens good: they are *his children*, v. 13. the *sonnes of God*, 1.John 3.1. *heires of God*, joynst *heires with Christ*, Rom. 8.17. and strong is the affection of a Father to his Child, his sonne, his heire: they are the *spouse of Christ*, Eph. 5.23.25. and what is a man more zealously affected to, then to his beloved spouse? they are *his members*, v. 30. and what

is

is it that a man will not give or doe to save his members? whence it is that he that sheweth kindness to them doth it to Christ, *Math. 25.40.* the neglecting of shewing mercy to them is a denial of it to Christ, *v. 45.* And an offence to them a *sinne against Christ,* *1. Cor. 8.12.* Their sufferings *Christ's sufferings,* *Coloss. 1.24.* This was the reason why Christ when he spake to *Saul* from heaven, going about the persecuting of believers at *Damascus*, said thus to him, *Saint, Saul why persecutest thou me,* *Acts 9.4,* *5.* *Saul* thought that he had bent himself onely against

against a company of
pettish retrachary people,
whom hee thought worthy
of all punishment for
their obstinate adhering
to their profession, by
him conceived impious
superstition, and heresy:
but it was indeed Christ
himselfe who was perse-
cuted, and strucke at in
their persecutions. And
so it is in all the persecu-
tions of believers for
their faith and obedience.
Now then Christ must
needs be provoked great-
ly by the scandalizing of
them whom hee loves so
dearly, accounts so dear
to him: Doubtless what
Zech. 2.8. Hee that touch-

ab you, toucheth the apple
of his eye, is truly verifi-
ed of all true believers,
hee that toucheth them
toucheth the apple (if I
may so speake) of Gods
eye, which he will not let
pass unrevenged. 2. The
sinne of scandalizing be-
lievers in Christ as it
is against those whom
Christ loves, and are
neare and deare to him,
so it tends directly to the
overthrow of Christs
kingdome. For to what
end are they persecuted
for the faith and service
of Christ, to what end
are they tempted to finne,
harmed in their conscienc-
es, but that they may be
alienated from Christ,
with-

withdrawen from subje-
ction to him, hindred in
his service? Saul's perse-
cuting of David is con-
strued as if hee had bid
him goe serve other
Gods, *they have driven
me, saith David, out this
day from abiding in the in-
heritance of the Lord, say-
ing, goe serve other Gods.*

I. Sam. 26.19. Nor can it
be otherwise interpreted
but that they which scan-
dalize little ones that be-
lieve in Christ for their
faith and obedience sake,
doe as good as say, be-
lieve not, obey not Christ.
Now all such cannot but
fall heavily under the
wrath of God, and of
Christ Iesus the univer-
sal

full Judge. What he said,
Luke 19. 27. will be verified of them: As for those mine enemies that would not that I should raigne over them, bring them hither, and slay them before me. For all thine enemies O Lord, Loe shane enemies shall perish, and all the workers of iniquity shall bee scattered. Psal. 92. 9. 3. As it tends to the overthrow of Christ's kingdom, so especially in the last sorts of scandalizing it ariseth out of hatred of Christ, his people, kingdom, and Gospell; which shewes a most wicked heart, and causeth intollerable provocation to anger. 4. In the practice

practise of this sinne, especially by persecution, what are scandalizers but as Satans hands to execute what hee instigates them to? Our Saviour in his Epistle to the Church of Smyrna, Revel. 2. 10 tells that Church that *the Divell should cast some of them into prison that they might bee tryed, and they should have tribulatiōn ten dayes.* Are wee to thinke that the Divell did in his owne person lay hands on any of the beleivers of that Church, and by might hale them to prison, as *Saul intended to doe at Damaske?* Nay, wee find no record for any such thing, nor is it

is agreeable to the course
of God's providence
whereby he rules the
world. But rather we are
to thinke that the Devil
is said to cast them into
prison, because he excited
the Infidels rulers of
those times to do it; who
themselvesooke on them
the person of the Devil
as ~~you~~ did, when he be-
rayed Christ, and Peter
(though in another man-
ner) when hee dissuaded
Christ from his willing-
nesse to suffer. Now that
which is promoted by
Satan, who is the Father
of all evill, and the grand
enemy of Christ cannot
but bee most odious to
him, and procure his
wrath,

S. 14.
Applicati-
on 1. To
manifest
Christ's
tender care
over his
people.

wrath, specially when men suffer themselves to be made Satans professed Agents and servants to do his will; i. e. to hinder

For application of this truth. 1. wee may hereby perceive the tender care which Christ hath over his people. He takes their scandals as if he himself were scandalized; their injuries as his own injuries; the persecuting of them as the persecuting of himselfe, which hee will not suffer to escape unpunished. Frightous in the sight of the Law is the death of the Saints, saith the Psalmist; Psal. 116. 15. Their lives are precious, and their death

is pretious. I may adde,
even their reproaches,
their injuries, their false
accusations, their scan-
dals are pretious, not
sold for nought, nor va-
lued as no losse. Albeit
sometimes it may seeme
so, yet it is not in truth
so as the *Psalmiti* com-
plaines, *Psal. 44.12.* Then
sellest they people for
nought, and dost not in-
crease by their price. Nay
rather their boires are
numbred, *Luke 12.7.* Hee
shas valewes sparrowes,
doth not account his
childē as nought worth:
doubtlesse the meanest of
his Saints hath his teares
bottled; and his fittings
numbred, and all his inju-
ries

ries booked. Psal. 56. 8.
And that to some end, even
that they may be re-
compensed in them, re-
venged on their adver-
saries. A great Cordiall
this should be to Christ's
little ones, to persist in
the faith notwithstanding
their scandalls, such shu-
lght affliction, which it
has for a moment, worketh
for them a farre more ex-
ceeding, & eternall weale
of glory: Cor. 4. 17. And
as it hath beene some con-
tent to some spirits dy-
ing, that they knew their
death should not be unre-
venged; so it may bee a
comfort to believers, that
their persecutions shall
berequited, hee will do
right.

right to them , justice on
their enemies.

2. It should further
direct us when wee are
scandalized to commit
our cause to God , to our
Lord Christ. Thus did
Zechariah when they sto-
ned him with stones, hee
said, *The Lord looke upon
it, and require it.* 2. Chr:
24. 22. And thus did our
Lord Christ 1. Pet. 2. 23.
*when he suffered he threat-
ned not , but committed
himselfe to him that judg-
eth righteously.* So should
we : else wee intrence on
Gods prerogative , who
hath said , *vengeance is
mine and I will repay.* Rom:
12. 19. wee disadvantage
our selves by hindering

T the

5. 15.
2. To teach
us to com-
mit our
cause to
him whens
we suffer
for him.

the recompence of our patience, wee marre our cause by making it evill, which otherwise would be good, wee hatte our selves by moving God to anger for our miscarriage, It is our widdome to forbear avenging our selues, else we shall shew that we remember not Christ's love to us, nor trust his care over us.

§.16.
3. To ad-
vertise
scandaliz-
ers of the
greatnesse
of their sin,
and punisb-
ment.

3. From hence scandalizers may take the right measure of their finne: and the greatnessse of their punishment. They thinke commonly when they persecute beleivers, godly preachers, faithfull christians, they doe but speake against, and vexe, and

and oppose a company of
peevish, precise, felly weak
folke. Thus did *Paul* ima-
gine when he persecuted
the Church of God. But
Christ told him other-
wise, *I am Jesus whom thou
persecutest.* *Acts.* 9. 5.
And so doe all that are
moved by the same spi-
rit, and walke the same
way. For wherefore are
beleivers hated? Is it not
for their constancy in the
faith, their profession of
the truth, their zeale to
Christs kingdome, their
obedience to his pre-
cepts? The scandalizing of
them then can bee no o-
ther but an offence of
Christ. There may bee
some that may thinke

T 2 they

they love Christ, and yet scandalize his little ones. But this cannot bee the love of Christ and of the brethren goe together, as S. John strongly proves, in his first Epistle. Know then, that scandalizing of Christs members is no leſſe then the offending of Christ, and will be punished, as if this person were directly struck at. Behold the Lord commeth with ten thouſands of his Saints to execute Judgements upon all, and to convince all that are ungodly among them of all their ungodly deeds, and of all their hard speeches, which ungodly sinners have ſpoken againſt him.

Iude

Jude 14.15.

Lastly this may startle those that practise this course of scandalizing: those that believe in Christ are in appearance little ones, of small power, contemptible, and therefore they are ready to think they may harm them with impunity. But it were good for them to remember Solomons cave-

at Prov. 22.22,23. Robbe not the poore because he is poore: neither oppresse the afflicted in the gate. For the Lord will pleade their cause, and spoyle the soule of them that spoyled them. Consider what a doome is here threatned to scandalizers of beleivers. Bee

5. 17.
4. To de-
terre them
from their
fin.

T 3

assured

assured that Gods righteousnesse, his love to his people, his owne cause requires this severity at his hands. Know that ther's no escaping unlesse they could fight against God, and were stronger then hee. Provoke not then a courageous Lion, stirre not up the wrath of the Omnipotent God. *Touch not his anointed, doe his Prophets no harme.* Shew them all kindnesses on earth, that what they cannot, their Saviour may recompence in heaven: *that when yee fall they may receive you into everlasting habitations.*

F I N I S.

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his
use
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